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THE
WORLD DISPLAYED;
OR, A
CURIOUS COLLECTION
OF
VOYAGES and TRAVELS;
SELECTED FROM THE
WRITERS of all NATIONS:

IN WHICH THE
CONJECTURES and INTERPOLATIONS
OF

Several vain EDITORS and TRANSLATORS are
expunged, every Relation is made concise and plain,

AND

The DIVISIONS of COUNTRIES and
KINGDOMS are clearly and distinctly noted

ILLUSTRATED AND EMBELLISHED

With Variety of MAPS and PRINTS, by the
best HANDS.

The THIRD EDITION, corrected.

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THE
TRAVELS
OF
Mr. JOHN THEVENOT.



CHAP. III.

Of the Persons, Dress, and Manner of Eating and Drinking among the Turks: Their Religion, Marriages and Burials: The Military Government of the Empire, with the different Orders of Soldiers. Of the Civil Government, and Distribution of Justice, and the Punishments inflicted on Offenders.

THE *Turks* are generally well shaped, and of a robust and strong constitution, having scarcely any crooked persons or cripples among them. Their habit appears graceful. Next their skin they wear a pair of drawers, and over them a shirt and a doliman made of sattin, taffety, or other neat stuff, which reaches down to their heels like a close bodied cassock; it is

quilted in winter, and this they gird about them with a fash or leathern belt, which is sometimes adorned with gold or silver buckles; in this they generally wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver, and persons of great distinction have them ornamented with precious stones. In this girdle they also carry their pouch for tobacco. Over the doliman they wear a kind of night-gown, which in winter time, those who are able line with rich furs. Their stockings are of cloth, footed with red or yellow leather, and their shoes are of the same colour. Their heads are covered with a crimson velvet cap, about which they wrap a red or white turban, which is a scarf of linen or silk stuff many ells long.

The Janizaries wear upon some particular occasions a *sercola*, or cap of ceremony, which hangs down behind, and has a pipe of gilt leather before, half a foot long, that reaches to the middle of their foreheads; but they generally wear a turban of white, red, or other silk.

The *Turks* shave their heads, and say the Devil nestles in long hair; but they have a great esteem for a person with a venerable beard. They account it a great affront to take a man by the beard, and swear by the head or beard of their father, the Grand Signior, or the like. They salute each other by laying their hands upon their heart, and bowing a little, saying *Peace be with you*, when the person saluted returns the same answer. The left hand is the most

most honourable side with the *Turks*, from its being the sword side.

The *Turkish* women are generally beautiful, straight, and well shaped; but they never go abroad without a veil. They paint their eyebrows of a blackish colour, and their nails of a reddish brown. They are cleanly and neat, from their bathing twice a week: their cloathing is much like the men's, except their head-dress; for they have a long tress of hair that hangs down to the small of their backs; and if they want hair, they use an artificial tress, or a case of sattin. In the house they cover their heads with a cap of red cloth, like our night-caps, but with four points on the top; to the middle of which those who can afford it stitch a round of pearls, and tie it below with an handkerchief of fine stuff, wrought with flowers of gold and silk; but when they go abroad, they change it for one made of gilt pasteboard, and muffle their heads so in linen cloth, that nothing but their eyes are uncovered: even their shift sleeves cover their hands, for it is esteemed indecent to shew any part of their bodies. The head-dress of the ladies is made up of handkerchiefs of several colours, wrought with gold and silver, adorned with all manner of precious stones, and with many sorts of flowers. They can put it off or on without undoing it, and usually wear it several days, and then put it into another fashion; but it is frequently so heavy as to be burthensome to them. Their outward garment is a white gown, edged at the bottom with gold laces and fringes, and, like
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the men's, lined with furs in winter. The ladies of the Seraglio sometimes wear a fur cap, and others a round platine with feathers on each side.

As the *Turks* make great use of bathing, they have many handsome bagnios in every town; and the smallest village is seldom without one. They are all made of the same fashion, and differ only in their size and ornaments. All who go into them shave off the hair of their bodies, and go in naked, except a napkin, about their waist, after their having been well rubbed by a servant both behind and before. Such as cannot shave themselves, fetch off the hair with the powder of a certain mineral called *Rusma*, which being mingled with lime and hot water, and laid upon any place, will fetch off the hair in half a quarter of an hour's time. In *Malta* they use orpiment for the same end. After bathing, a servant cleanses the body from all filth with soap and cloths, and then they are dried with warm napkins. The poorest man or woman goes to the bath at least once a week, the women being only served by women; for it is a capital crime for the men to go into a bath where the women are. Great persons have them in their houses for themselves and wives.

The *Turks* have no sumptuous feasts, and, not being fond of luxuries, cook their meat themselves. Their usual food is pilaw, which is rice boiled with a pullet, a piece of beef, mutton, or the like; or, for want of meat, with butter. Their bread is light, but coarse and

flat

flat like our biscuit. They spread a carpet of *Turky* leather on the ground, and, squatting down cross-legged like taylors, eat it with wooden spoons, saying before they eat, *In the name of God*. They pull their meat in pieces with their fingers, for they never use knives or forks, and then every one takes his share. They seldom drink at their meals, but having eaten, rise and drink water, and then return thanks by saying, *God be praised*; and having finished their meals, they wash their hands.

They usually drink water, because wine is forbidden by the Koran; but the debauchees say that this is a counsel, and not a precept; but there are very few who drink it publickly, except the Janizaries. Persons of all ranks drink at least two or three dishes of coffee every day. They have also sherbet, a very pleasant liquor, of which they have several sorts, made of sugar, lemon juice, musk, ambergrise, and rose-water, and they are very fond of opium. At their great treats they give coffee, sherbet, and perfumes for their beards. They spread quilts upon the ground for their bedding, and every one lies on his own. They smoke tobacco, and divert themselves with playing on the tambour, which is a kind of lute, but laugh at the *Franks* for taking a walk; for they esteem it ridiculous to walk merely for the sake of amusement. They entertain their company with discourse, or a game of chess, draughts, tables, and a game called Macala, at which they play with shells and boxes like our tables. But though they spend whole afternoons at
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these games, they never play for money or any thing of value. They are also fond of puppet-shews, which are performed in a different manner from ours, and are more agreeable; but their songs and attitudes are very obscene. The recreations of the soldiers are shooting at marks with bows and arrows, and shooting with a harquebus running.

The *Turkish* language, though not very copious, is grave and pleasant, and, with a little supply from the *Arabian* and *Persian*, is rich and elegant enough. The *Turks* are not fond of the sciences, yet have Doctors of their Law, who explain it with great art. Some study astrology, and many of them pretend to fortune-telling, and have several methods of divination. They are also fond of poetry, in which they have pretty conceits; but in this they generally use the *Persian* tongue.

The religion of the *Turks*, though it contains many excellent moral precepts, is full of absurdities. *Mahomet* made use of the Old and New Testament in composing the Koran; but the *Turks* hold that it was written in heaven by God himself, and brought chapter by chapter to *Mahomet*, by the Angel *Gabriel*. It is written in pure *Arabic*, and the *Turks* believe that it cannot be translated into any other language. This book contains all their civil and canon-laws, and is also their rule of faith. By this book they are taught to believe in and worship God the eternal and almighty creator of heaven and earth, and account it impious to represent him either by painting or statues.

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They adhere strictly to the doctrine of predestination, and imagine that death is unavoidable both in peace and war, believing that those who are killed by their enemies, would have died at home if they had not gone to fight; and, for the same reason, they seldom endeavour to escape the plague, or other infectious diseases.

They believe that *Jesus Christ* was conceived from the breath or the spirit of God, in the womb of the Virgin; that he was a great prophet; that he wrought many miracles among the *Jews*, and foretold the coming of *Mahomet* under the name of the Comforter; but deny that he was crucified, imagining that as he was going to the crucifixion he was caught up into heaven, and *Judas* placed in his room, who was crucified in his stead. They believe that *Jesus Christ* shall come to judge the world, and reign 40 years in *Damascus*, where he shall marry and have children, at which time *Anti-Christ* shall arise and deceive many; but *Christ* shall destroy him, and afterwards ascend into heaven, and then the day of judgment shall come. In short, they give great honour to *Jesus Christ*, and the Virgin *Mary*, and if they hear any man speak ill of them, they will chastise him as severely as if he spoke against *Mahomet*; for they believe that the Gospel was sent to *Jesus*, as the Law was to *Moses*, and the Psalms to *David*. They believe all the Prophets, and that paradise shall be filled with the just, and hell with the wicked. But though they deny a purgatory, they maintain that

that there is a place called Araf, between paradise and hell, where those shall be placed who have done neither good nor evil. In paradise *Mahomet* promises the blessed delicious gardens, full of pleasant fruits and fountains, rivers of water, milk, wine and honey, scarlet and green cloathing, and virgins ever young and beautiful, with black eyes, and skins as white as a new-laid egg, and that God shall appear to them every *Friday*: that those who are in hell shall drink scalding-hot water, and eat of the fruit of the tree *Zacon*: that if they have faith, after all their sins shall be consumed, they shall be washed in the water *Solzaboul*, and admitted into paradise; but such as want faith, and are mere atheists, shall burn everlastingly in hell-fire.

They have, however, a sect among them stiled the *Escrachi*, who are of opinion, that the happiness of the other world consists in the contemplation of the divine nature, and not in sensual enjoyments: and another sect that believe transmigration, or that the souls of the deceased go into other animals, which renders them extremely tender of them.

They pray for the dead, and acknowledge Guardian Angels, who wait upon them in all places, except when they go to do their occasions, and then they leave them at the door. They say that when a man is buried, his soul returns to his body, and two Angels, called *Munker* and *Guanquir*, come to him; and, if he has lived ill, bring him a frightful monster that represents his sins and bad actions, to torment him

him till the day of judgment; but if he has lived well, they bring him a lovely creature, that represents his good deeds, affords him comfort, and stays with him till he is called to judgment.

They believe that not only good Mussulmans, but even some particular beasts and fowls, shall enter into Paradise; as *Abraham's* lamb; *Moses's* cow, whose ashes are mingled with the waters of purification; *Solomon's* ant; the Queen of *Sheba's* parrot; that brought her the first news of *Solomon*; *Ezra's* ass, which they say was raised to life many years after it had been dead, to prove a resurrection; *Jonah's* whale; the little dog *Cutmer*, that attended the four sleepers, who slept 372 years; and *Mahomet's* camel, that carried him from *Mecca* to *Medina*.

They name their children as soon as they are born, when putting some grains of salt into their mouths, and lifting them on high as dedicating them to God, they say, *God grant M. that God's holy name may be as savoury in thy mouth as this salt, and that he may preserve thee from being too much in love with the world.* As to those who die young before they are circumcised, they believe they are saved by the circumcision of their father.

They do not circumcise their children, like the *Jews*, at eight days old, but at eleven or twelve, and sometimes fourteen or fifteen years of age, when they make a profession of their faith in these words: *There is no God but God, and Mahomet is his prophet.* Upon the day fixed for the ceremony, the boy is set on horse-

back, and carried about the town with music; and being circumcised in his father's house, a feast is made for all the relations and friends, at which they are merry, dance and sing, and the next day the guests make presents to the child according to their quality. Upon extraordinary occasions, some are admitted to circumcise at seven or eight years old, but, in case of poverty, it is more usual to stay till fourteen or fifteen; and then, if the parents are unable to defray the expence, they wait till some rich person is circumcised, who, upon this occasion, makes presents to the youth that are circumcised with him, and gives liberal alms to his poor neighbours, that by their prayers the grace of God may descend upon the new Mussulman and his whole family. When any renegado *Christian* is circumcised, two basons are carried after him, to gather the alms which the spectators freely give him; though they have a common proverb, *That he who has been a bad Christian will never be a good Turk*. Those who are uncircumcised, whether *Turkish* children or *Christians*, are not allowed to be present at their public prayers; and though there are no persons to keep them out of the mosques, yet if they are taken in them, they are burnt alive or impaled.

The *Turks* receive the ten commandments of *Moses's* Law, to which *Mahomet* has added five others: 1. To believe in one only God, and to worship him alone; 2. To fast during the *Ramadam*; 3. To pray at the hours appointed, which are five times a day; 4. To give the
poor

poor yearly the fortieth part of their substance; and, 5. To go in pilgrimage to *Mecca* once in their lives.

The first of these they observe very punctually, shewing great veneration to God and his name, which they never pronounce, nor hear pronounced, but with the utmost reverence.

They keep the fast of *Ramadam* with great strictness all day, but eat and drink at night. In this month they say the *Koran* came down from heaven. It begins as soon as such people as are purposely set on hills, and high places, can discover the new moon; and the first credible person who brings the news has a reward given him, and then the *Ramadam* is ordered by public proclamation. In summer time this fast is very troublesome; for though they are scorched up with heat, they are not allowed to drink till it is night.

When the *Ramadam* is ended, the *Bairam* begins with the next new moon, which is published by firing of guns, bonfires, and other rejoicings. At this feast the houses and shops are adorned with fine hangings, tapestries, and sofas. The streets are filled with swings ornamented with festoons, in which the people sit and are tossed in the air, while they are at the same time entertained with vocal and instrumental music, performed by persons who are hired by the masters of the swings. They have also fireworks; and, during the three days of this festival, many women, who never stir abroad the rest of the year, have liberty to walk about. At this time they pardon all their enemies, and

are reconciled to them; for they think they have made a bad Bairam, if they keep malice in their hearts against any body. This they call the Great Bairam, to distinguish it from the Little Bairam, which they keep seventy days after; and besides these they have several other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures.

They are very exact in praying at the hours appointed, which are always preceded by ablutions, either of the whole body, or washing the hands, nose, and mouth three times. When they are at prayers they are extremely attentive, and always behave with the greatest reverence. On *Mondays, Wednesdays, and Fridays*, a preacher mounts the pulpit in a mosque, and expounds some part of the Koran; which is concluded with prayers for the Sultan, and for the success of his arms, to which all the people say *Amen*.

As to the fourth command, they give the fortieth part of their goods to their kindred if they have any, and if not to their poor neighbours, and for want of them to the first they meet. This command is well observed by them, so that beggars in *Turky* are very uncommon; and indeed they perform great acts of charity in founding hospitals, bringing water into the highways, building bridges, and caravanferas; and those devout persons, who have not abilities to do these things, mend the highways, fill the cisterns with water, and shew travellers the fords, and if offered money refuse

use it, saying, they do it for God's sake, and not for money. Their charity also extends to birds and beasts, some buying birds in the markets to let them fly, while others leave considerable sums to maintain a certain number of dogs and cats. If any quarrel happens between them, they are obliged to use their utmost endeavours to become reconciled; and, that this reconciliation may be firm, the persons at variance are obliged before they pray on *Friday*, which is the weekly sabbath, to protest, as in the presence of God, that they freely pardon their enemies, or else they are taught that their prayers will not be heard.

As to the commandment of going to *Mecca*, it is worse obeyed than any of them, many being hindered by want of money, and their necessary affairs, from making so tedious a pilgrimage: yet every year great numbers go, and these are revered ever after, under the name of Hadgies or Pilgrims.

Next to these commandments they have several prohibitions, which they think they cannot break without sin: as, 1. To make or have figures of man, woman, or beast; 2. To lend money upon usury, from which they abstain, though they make bargains that differ but little from it; 3. To eat unclean meats, as hogs and the other creatures forbidden by the *Jewish* Law, and this they strictly observe; 4. To drink wine, which is also observed by most of those who make a profession of religion.

The *Turks* have their clergy to resolve their doubts, and celebrate divine service. The chief

ecclesiastic is the Musti, who is chosen by the Grand Signior, and whose ordinary residence is at *Constantinople*. He is married, and held in such veneration that the Grand Signior rises to meet and salute him : but as the *Turks* have no hierarchy, he has no power over the Imans or Priests, of which there are several orders. They have also different sorts of Monks, of which the Dervises are the chief. They live in common, and have their Superior ; go very mean in their apparel, and wear on their heads a cap of white felt. Every *Tuesday* and *Friday* they dance in the middle of a hall, where are two pulpits, one for the Superior, and the other for the Vicar ; and at the other end is a scaffold, upon which several of the Dervises play on flutes or drums. When they have sung some prayers, the Superior delivers a sermon upon some words of the Koran in *Turkish*, that are read to him by the Vicar in *Arabic*. This being ended, the Superior and Vicar come down from their pulpits, when the Dervises saluting the Superior fall into a dance, turning upon their left foot with prodigious swiftness, one playing to them on a kind of flute. The music ceasing, they stop in an instant, not at all disordered by their circular motion, to which they have been trained up from their infancy. This is done in memory of *Mevaluna* their founder, who, they say, continued this circular motion fourteen days without eating and drinking, and then falling into a trance received certain revelations concerning the institution of their order. The *Turkish* Dervises may leave
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the convent, if they desire it, and enter into the state of matrimony.

The *Turks* have three sorts of wives: first, their lawful wives, whom they take after this manner. The man who desires to be married agrees with the nearest relations of the maid, about the dowry they will give their daughter or kinswoman, before a Cadi, who writes it down, and having got an Iman to bless his marriage, leads the bride to his house, her baggage being carried on horses or camels before them; and there they feast and are merry, the men and women being entertained by themselves: they have commonly music and puppet-shows, and also women who shew tricks for the diversion of the company. These wives they may divorce when they please, by telling the Cadi that they part with her for three crimes; but if a man puts his wife away wrongfully, he must give her her dowry. A woman thus divorced must not marry another husband till four months after, that she may know whether she is with child; for if she be, her former husband must keep it. They may have also wives of *Keben*, which they take with less ceremony: for they only go to the Cadi, and tell him that they take such a one to be their wife, promising to give her so much on her being divorced. This the Cadi writes down, and gives the man a copy. Their other wives are women slaves, but their children are held as legitimate as those of the other wives; if the husband enfranchises them by his will; otherwise they remain slaves to the eldest son by the lawful

lawful wife. If a *Turk* has children by a slave he has taken to his bed, he is not allowed to sell her; but if she proves barren, she may be sold.

The wives are not allowed to divorce their husbands, unless they are denied what they have a just claim to, as bread, pilaw, coffee, the use of the bed once in eight days, and money to go to the bagnio twice a week; for if they fail in these, they may go to the Cadi and demand a divorce; and if he finds upon enquiry their complaint just, he grants their suit.

When any one is sick, the Imans go and pray with him; and if he dies, the howlings of the women, who cry out as if in despair, make it known to all the neighbours, who immediately go to condole with them, and in a kind of singing tone repeat the praises of the dead. These are begun as often as any new visits are made. At length the relations wash the body, shave off all the hair, and burn incense about it, to scare away evil spirits; then praying to God to be merciful to him, wrap him up in a sheet, and put him into a coffin with his face downward, covered with a pall, which for common persons is red. He is carried to the burying-place with his head foremost, the priest going before repeating certain prayers. After the corpse, which is carried on a bier by four bearers, follow the relations and friends, the women coming last, and howling as if distracted. Being come to the burying-place, they take the body out of the coffin, and put it in the earth. The burying-places

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are always without their towns, that the air may not be infected by the corrupt vapours of the graves; and usually on the sides of the highway, that travellers may pray for the deceased. After the body is interred, the relations and friends come for several days and pray at the grave, that God would deliver the soul of the deceased from the torments of the black angels. Many on *Fridays* bring meat and drink to the graves, and leave it there for travellers, that they may pray for the dead for whose sake it is given.

The *Turkish* government resembles that of an army, the same methods being observed in the city in time of peace, as in the field during a war. The Grand Signior hath indeed a double capacity, the one as head of the Empire, and the other as a private person. As head of the Empire, he has a daily pay out of the public treasury, and his common and ordinary expences, both at home and abroad, are defrayed by the *Testerdar*, or *Treasurer* of the Empire. As he is a private person, he receives presents, fines, and confiscations, and defrays many extraordinary expences, as buildings for charitable uses, and jewels for himself and his women. This treasury is under the care of his own treasurer. Thus in his private capacity he is always extremely rich, and frequently heaps up great treasures, when the public treasury is exhausted; so that in his wars he is often under the necessity of lending great sums of money to the public, which they are sure punctually to repay.

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The next in office in the government is the Vizier Azem, or Chief Minister, who has such power and influence, that the Grand Signior calls him Tutor, and indeed he has the sole administration of the government, both in peace and war; for the Sultan, abandoning himself to his pleasures, leaves every thing to him; and this happens not more out of luxury, than from maxims of policy. But when the Grand Signior is an active Prince, and will look into business himself, or is ready to hear complaints against the Prime Minister, the Vizier has then but a small degree of authority. When the Sultan goes to war, he carries with him all the officers of the court, and even the Mufti and the Judges: this is also done by the Grand Vizier, when the Sultan stays behind; but he leaves a substitute, called the Kaimacham, to discharge his office in his absence, and all the other great officers of state leave their substitutes in the same manner: so that the Grand Signior has the same regular court he had before. In case the Sultan removes to any other part of the Empire, substitutes are appointed; so that, notwithstanding the absence both of the Grand Signior and Vizier, the city has the same form of government as if they were all there; only these deputies dare not meddle in affairs of great importance, but receive orders from their principals abroad. The government being thus supplied, there is no need, except upon extraordinary occasions, for the Ambassador of any nation to attend the Vizier's person, since they may dispatch their business in *Constantinople*,

Antinople, the Resident of Germany only excepted, who continually attends the Vizier's camp at some reasonable distance.

As to the army, which consists of horse and foot, it is punctually paid once in two months. The infantry are of several orders, as the Camigis or Porters, who keep the gates of the Seraglio, stand round the Grand Signior when he gives audience to Ambassadors, and put to death those who are fallen under his displeasure. These amount only to 3000.

The Solaques are the Grand Signior's Life-Guards, and attend him when he goes abroad in the city: they wear a doliman with hanging sleeves, and a cap stuck with feathers in the form of a crest; their bow always hangs on their arm, and their quiver is full of arrows.

The chief of the infantry are however Janizaries, who are either children taken for tribute and educated in the schools of the Seraglio, or renegado Christians, and some few Turks. This order was instituted by Ottoman the first Turkish Emperor. They call one another brothers; they will not suffer the meanest of their body to be in the least injured, and none but their officers dare lift up an hand against them; for no interest or money can save the life of him who has struck a Janizary. Upon which account, Ambassadors take them into their retinue, and travellers hire them for their guides. The Janizaries of the Port are 12,000 in number, and live in two inns or colleges, containing 160 chambers. The whole number however of the Janizaries is 25,000,

and there may be 100,000 more that purchase the name and privileges of Janizaries, to avoid paying their debts and taxes; but these neither serve in the army, nor receive pay.

The Grand Signior's cavalry are the Chiaffes, whose employment is very honourable, for they execute most of the commands of the Grand Signior and his Bassas, and are even sent on embassies to foreign Princes.

The Spahis are the ordinary light horse, and are about 12,000 in number, divided into two bodies. The Grand Signior has also a numerous militia, raised and maintained by such persons as hold their lands by military tenures. These gentlemen are denominated either Zaims or Timariots, according to the number of men they bring into the field: a Zaim being obliged to raise from four to nineteen soldiers, and a Timariot no more than four. The Zaims and Timariots are also obliged to find men for the sea-service; and both of them are to serve in person by land, but the Timariots only on board the fleet. The horse raised by the Zaims and Timariots only, are computed to amount to 100,000 men.

The tributary countries, as *Tartary*, *Wallachia*, and *Moldavia*, are also obliged to raise a certain number of troops. Thus the Cham of the *Crim Tartars*, is to join the *Turkish* army with 100,000 men when required.

As to the distribution of justice, the Divan is the great council and assembly of the nation, where all affairs of state are debated, and all suits in law finally decided; for any person may

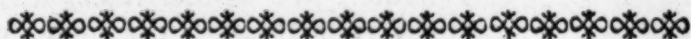
be heard there, whatever be his country, quality or religion; the poorest man has liberty to ask justice of the Grand Signior in person, and to deliver his petition; which having read, he gives sentence according to equity. If it be for debt, the Vizier sends a Chiause to fetch the debtor into court, and the creditor bringing his witnesses, the prisoner, if found guilty, is condemned, and the sentence immediately put into execution. No trial, unless in a difficult case, can last above four or five hours, without sentence being given one way or other, so that no man is wearied out and ruined by lawyers, nor is there any fear that justice will not be administered, because at the end of the hall where the court is kept, is a window covered with black crape, where the Grand Signior hears and sees when he pleases, without being discerned, and the Judges, fearing he may be there, dare not give a partial sentence; for if he discovered it, it would immediately cost them their lives.

Great care is taken that the markets are supplied with every thing in plenty, and at reasonable rates, and no man dare exact a great price for provisions, unless he has a mind to be bastinadoed and fined. There are officers to examine every man's weights and measures, who daily go their rounds, and punish those who impose upon the public in these particulars, with blows on the soles of their feet, and large fines. Every person is obliged to hinder quarrels or disorders from happening in the streets; for if a dead man be found before

any man's door, he must pay for his blood 500 piaftres; but if he who committed the murder be taken and convicted, the other is freed from paying the sum, and the murderer is punished; unless the relations of the deceased will agree to an accommodation, in which case the murderer is allowed to ransom himself, which is usually done by paying three or 400 crowns.

The punishments used by the *Turks* are bastinading, or striking them on the soles of their feet or buttocks, with switches: the sufferer's feet are held up by two men, and fastened in a wooden instrument, while two more men lay on the blows, which are sometimes three or 400, by which means they are not able to walk for three or four months. This is the only correction given by masters to their slaves, and by schoolmasters to their scholars. When they chastise a person on the buttocks, the party is laid on his belly, and the blows are given over his drawers, in which case five or 600 lashes are sometimes given, when the person is so dreadfully bruised, that great quantities of mortified flesh must be cut off with a razor to prevent a gangrene. Those who are condemned to die are punished with strangling, hanging, drowning, beheading, burning, impaling, or throwing upon spikes of iron, where they are suffered to stick till they die with hunger, thirst and pain. The *Turks* who turn *Christians* are burnt alive, with a bag of powder hanging about their necks, and a pitched cap upon their heads; while the *Christians* who speak against
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the law of *Mahomet*, or are taken with a *Turkish* woman, or go into a mosque, are impaled, unless they will turn *Turks*.



CHAP. IV.

A Description of the Cities of Burfa and Smyrna. The Cameleon described. A View of the City of Ephesus, and of the adjacent Ccountry. A curious Description of the Island of Chio. Of the Mastic Trees. The Islands of Patmos, Naxos, Paros, Delos, Micone, Tine, Nio, Santorini, Polycandro, Milo, Sifano, Thermia, Ajora, Scyra, Nicaria, and Stanchio, described; with a particular Description of the Islands of Rhodes and Cyprus.

MR. THEVENOT left *Constantinople* on the 30th of *August* 1656, and sailed in a faick to *Montagna*, from whence he rode to *Bursa*, called by the ancients *Prusia*, the metropolis of the ancient kingdom of *Bithynia*, and in the reign of *Orchan*, the first Sultan, the capital of the *Turkish* Empire. It is pleasantly situated, and has such plenty of water, that the inhabitants have a great number of baths. They have some waters that run through the town so hot as to boil an egg, and of these they have made several bagnios, which are so successful in the cure of many distempers, that people come above 100 miles to wash in them. This town is about a mile and a half in length,

and is not entirely walled, but has a castle standing in the middle, on a little hill, which has bastions, that in the opinion of the inhabitants render it impregnable; but as the water, with which it is supplied, runs through the town, it may be easily cut off. The town has many handsome houses; a great number of magnificent kanes, and above 200 mosques; but the most remarkable buildings of the city are the sepulchres of the first *Turkish* Emperors and their Sultanas, in so many chapels covered with domes.

From *Bursa* he proceeded to *Smyrna* with the caravan, and as no necessaries are to be met with upon the road but water, he was obliged to carry with him all his provisions, and necessary utensils. This city is reputed to have had the Amazon *Smyrna* for its foundress, and her money was therefore stamp'd with the figure of her head*. It is situated at the bottom of a bay esteemed 20 miles to its mouth, and secured by high mountains on every side, from all winds but the west; and yet these mountains are at such a distance as to have fruitful fields between the bay and them, well planted with olives, vines and corn. From the town to mount *Sipylus* is a valley of four or five miles in length, and in some places near a mile in breadth, which, with the gardens about

* As Sir *George Wheeler*, in his travels, has given a more accurate and distinct account of this city, and of the cameleon, than Mr. *Thevenot*, we shall give his description of them,

the town, and the town itself, drink up two pretty streams of good water, one rising northward from mount *Sipylus*, which turns seven mills, and has abundance of fish, and the other southward from mount *Mimas*. This last is for the greatest part of the way brought to the town in aqueducts, two of which are well built with stone arches. The *Greeks* of this city, though they are very numerous, have but two churches, and yet this is the seat of their Metropolitan; but besides them there are here a great number of *Christians* of different nations, sects and languages. The *Latin* church has a monastery of *Franciscans*; the *Armenians* have one church, but the *English*, who are the most considerable number next to the *Greeks* and *Armenians*, have only a chapel in the Consul's house, and the *Dutch* have no greater advantages for religious worship. The *Turks* have 13 mosques, and the *Jews* several synagogues: the town is very populous, though it is ill built, and without either strength or beauty; for it is only defended by a little fort at the streight, about five miles from the town, whose great guns are its best security; it is surrounded by a little ditch, and the walls are so slight that two or three great guns would beat them to the ground. There is an old ruined castle on a hill above the town, and another little old-fashioned castle at the harbour for the galleys and boats. On the other side of the harbour is the Grand Signior's custom-house for his own subjects; under the hill, near St. *Polycarp's* tomb, are the *English* and *Dutch* burying-places, and north of

the castle, along the shore, is the new bezestein, built out of the large square stones of the ancient theatre, in the form of a street, that is to be shut up at each end. The shops are little rooms, with a cupola over each, covered with lead, and little holes on the top with glass to let in the light. Opposite to this building is a very fine kane; a little further is the custom-house of the *Franks*, and beyond it *Frank-Street*, which lies along by the water-side, and has very convenient warehouses for lading and unlading their goods; and this is the pleasantest and best built part of *Smyrna*.

The chief commerce of this city consists in raw and *Persian* silks, programs, and cotton yarn.

About *Smyrna* are abundance of cameleons, an animal which has some resemblance to a lizard, but hath his back gibbous like a hog, and its feet are divided like those of a wood-pecker or parrot, two claws before and three behind, which are not separated from each other till near the ends. It has a long tail like a rat, and is commonly as big, but it has very little or no motion with its head. The cameleons are in great abundance about the old walls of the castle, where they breed and lie in holes and heaps of ruins. Our author saw several, and kept two of them 20 days, during which he made the following observations; their colour was usually green, darker towards the back, and lighter towards the belly, where it inclined to a yellow, with spots that were sometimes reddish and at others whitish; but the green
often

often changed into a dark dirt colour, without any appearance of green; and the whitish spots sometimes vanish, at others turn into the same dirt colour, and at others into a dark purple. Sometimes from being green all over, they would be spotted with black; and commonly when they slept under a white woollen cap, they would when uncovered be of a white or cream colour; but this they would also do under a red cap, for they never changed red or blue, though they often lay under those colours; but upon green they would become green, and upon the dark earth would change so as exactly to resemble it. Our author, as he was walking by the side of the hill near the old castle, saw many, which had changed themselves so as to resemble the colour of the speckled stone wall, and were grey with spots like moss. He found one on the top of a green bush, which when he first observed was of a bright green, but as soon as it perceived that he saw it, immediately let itself drop to the ground, and instantly stooping to look for it he could see nothing, yet continuing his search he perceived it creeping away to a hole in the rock, being changed to a dark brown exactly like the earth, which was then of that colour after a shower of rain. This change of colour is given by nature for its preservation; for it is very slow in its pace, lifting up its legs high, and not quick, as if it searched for hold to climb up by, which it can do very well up a bush, tree, or wall. When it saw itself in danger of being caught, it opened its mouth, and hissed like

like a snake. The eyes are as wonderful as the variation of the colours of the body: they are large in proportion to the size of its head, being generally bigger than a pea, and covered all over with a skin of the same substance with the body, the grain being in circles just to the centre, where there is an hole no bigger than a small pin's head, by which it receives light, which must make the angle of its vision very acute. The head being immoveable, it cannot immediately turn to objects; but to remedy this inconvenience, it cannot only move its eyes backward and forward, upward and downward, but one forward and the other backward, or one upward and the other downward, one fixed on one object, and the other moving according to the motion of some other object. The tongue is a kind of little trunk of a gristly substance, about half an inch long, and hollow, joined to its throat by a strong membranous and fleshy substance, in which it is sheathed when in the mouth. It will dart this above an inch out of its mouth, smeared with a glutinous substance to catch flies, which stick fast to it as to birdlime, and so are brought into the mouth. These flies are their ordinary known food, and they will live without any sustenance besides air a long time, like many other animals of the same cold nature, as lizards and serpents. Its tail is of a very great use in climbing, for it will twine about any thing so fast, that if its feet slip it will sustain and recover its whole body by it. Our author put one he caught into a glass so deep, that it could

not

not reach near the brim with its fore feet, nor could take any hold with its claws; and yet it got out, and almost escaped from him, as he afterwards saw, by standing upon its fore feet, and hoisting itself up backwards till it caught hold of the brim of the glass with its tail, by the help of which it lifted out its whole body.

Ephesus lies not above 14 or 15 leagues from *Smyrna*. In the road to it is a village called *Sedequi*, about three leagues from *Smyrna*, situated in a very pleasant country, for which reason the *European* Consuls of the last mentioned city have their country houses there, and frequently retire thither to divert themselves with hunting. In leaving *Sedequi*, Mr. *Thevenot* proceeded over a very pleasant and large plain, to the once celebrated city of *Ephesus*, now nothing but a confused heap of rubbish, pieces of marble, demolished walls, and broken columns and capitals. That part which is at present inhabited, is bounded on the east by a large plain that reaches as far as the sea, and on the sides by high hills. The most remarkable building in this part is the old church of St. *John* the Evangelist, which had anciently four gates, but two of them are walled up. The entrance into it is by a descent of 16 stairs, at the bottom of which is a fountain, and on the inside are four pillars of porphyry spotted with black and red, 12 feet and a half in circumference, and 36 feet high, each being one intire piece of stone; these bear up the roof. There are also two other pillars of *Samian* stone, and round the church on the outside

outside is a gallery, which has four pillars abreast and six in length, adorned in the middle with an octagon fountain. The church has two domes, and is covered with lead; the *Turks*, on converting it into a mosque, added a minaret, and adorned it after their manner; but its greatest rarities, when it was a church, were carried to *Constantinople*, to adorn the mosque erected there by Sultan *Soliman*.

The castle is situated on a hill at a small distance, and has a very ancient tower still standing, on the top of which is a very curious piece of basso relievo, which, as some say, represents the history of that celebrated *Roman Marcus Curius*, while others think it is the destruction of *Troy*: but nobody dares come near enough to take an exact view of it. There is nothing remaining of the ancient temple of *Diana*, but a large gate much ruined and defaced, and on the north side a stone, on which a man is represented with a dog by him, and a serpent twisted round a tree. Near two amphitheatres, that are entirely ruined, is a large square, in which are many pieces of broken columns, capitals, frizes, and pedestals of a prodigious size: upon some of them are arches of a vast bigness, and in the body of one of the columns is a pair of stairs, which leads a great way under ground; and among the ruins are some remains of the ancient baths. Here is also a grotto called the Cave of the Seven Sleepers, who, flying thither to avoid the persecution under the reign of the Emperor

Decius,

Decius, 250 years after *Christ*, are said to have fallen into so sound a sleep, as not to awake again till the reign of *Theodosius II.* who was a zealous protector of the *Christians*; when they supposed they had slept but one night, though it was near 200 years.

About an hour's journey from *Ephesus* is to be seen the font where *St. John* the Evangelist is said to have baptized the *Christians*. It is of grey jasper, 16 feet in diameter; but mangled by travellers, who usually carry away a piece of it.

About half a league farther is an edifice upon the top of a hill, said to be the place where *St. Paul* was imprisoned: and there are four rooms still standing.

From this castle is a fine prospect over the plains and meadows, where the river *Meander* pleases the eye with the variety of its windings, running with a still current, which renders it hard to discern the course of the stream, but flowing faster at the mouths by which it discharges itself into the sea.

Not far from *Ephesus* is an island called *Scala Nova*, but by the *Turks* *Cous Adasi*, or the Island of Birds, in which are made the richest muscadine wines of all the islands of the *Archipelago*.

From *Ephesus* *Mr. Thevenot* went to see the wonders of *Chio*, so celebrated throughout all *Asia*. This island, which may be called the Paradise of *Greece*, is 80 miles in circuit, and governed by *Christians*, though under the authority of the *Turks*, who command in small

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matters. They chuse a magistracy called *Cofs*, one half of whom are *Greeks*, and the other *Latins*; and this body has the management of all affairs. This singular privilege the people obtained by voluntarily submitting to *Mahomet II.* when he conquered *Greece*. There are several churches belonging to Popish Bishops or Monks dispersed through the country, but those of the *Greeks* are more numerous, the *Latin* churches being 301, and those of the *Greeks* 500. It is remarkable that Popish ceremonies are there performed with as much freedom as in the heart of Christendom; so that on *Corpus Christi* day the host is carried about the streets under a canopy, without the least fear of an insult from the *Turks*. When any man is found murdered in this island, whether *Christian* or *Turk*, the assassin is diligently sought for; and if he is not found, the town must pay the price of the blood of him that is slain, at the rate of 12,000 aspers, which are assessed upon every house by the *Cofs*; but if the murderer is found, his blood pays for all.

There are 22 villages in the island that produce mastic-trees, which being pricked in the months of *August* and *September*, the mastic sweating out of the holes made in the bark, runs down the tree, and falls upon the ground, where it congeals into flat pieces, which, being gathered some time after, are laid in the sun to dry, and then shifted to separate the dust from the gum. These villages produce about 100,000 chests of mastic; of which 300 chests, of 100 weight each, are annually paid to the Grand Signior.

Signior. This mastic is allowed to be the best in the world. It is a white gum, which enters into the composition of many ointments, and is chewed by the *Greeks*, to whiten their teeth and sweeten their breath. They also put it into their bread, to render it more delicate.

The chief of these mastic towns is *Callimachia*, which has two gates, six *Greek* churches, and a nunnery. It is well peopled, and round it are said to be 30 *Greek* churches. At some miles distance from this town lies *Niamoni*, or the Old Virgin, where is a convent of *Greek* Monks, which is very spacious, and built in the form of a castle. No woman is allowed to enter it. There are commonly 200 Monks under the government of an Abbot, and they are never to exceed that number. When any places are vacant, those who are willing to supply them must pay 100 piastres, and come with their whole estates into the convent, where they may enjoy them for life, and then the estates must be left to the convent, unless any one has a kinsman who will become a Monk, in which case one third may be given to him, on condition that at his death that must also go to the convent. They there live every day upon black bread, bad wine, and rotten cheese, and if they have any thing else, they must procure it for themselves; and indeed some live well on their estates, and keep a horse to ride out for pleasure. However, on festivals and *Sundays* they eat all together in their hall or refectory. This con-

vent annually pays the Grand Signior 500 piaſtres. Their yearly revenue is indeed above 60,000, and in their treasury they have above a million of gold; for two thirds of the iſland belongs to them. They have two bells, and there are ſmall ones in every village; but the *Turks* allow them no where elſe throughout their dominions. The church is adorned with many pieces of marble and porphyry, and among others, with 32 marble pillars, and the dome is full of pictures in Moſaic work.

The chief town of the iſland has the ſame name as the iſland itſelf. It has good houſes, and the ſtreets are wide enough for coaches; but though it is not large, it is well peopled, and moſt of the inhabitants are either *Greeks* or *Latins*, who have each of them a Biſhop and ſeveral churches, moſt of which belong to the *Greeks*, who have alſo many convents; but the nuns are not ſo ſtrictly confined as to exclude the men from viſiting them, and they will ſometimes be kind to them, even beyond the bounds of *Chriſtian* charity; beſides, they may leave their convents when they pleaſe: their buſineſs, while they are in it, is embroidering in gold, ſilver, and ſilk. The *Latins* have five churches in the town, the firſt of which is a handſome and ſpacious building, and belongs to the Biſhop. The Capuchins have alſo a large church oppoſite to their convent, which is neatly built, and has a ſpacious garden, but wants water. They teach *Chriſtianity* and the learned languages, to all the children who are ſent to them. The Cordeliers and Jac-

bins have also handsome churches; the *Jews* have likewise their synagogues, and the *Turks* their mosques.

The town has eight gates, and is defended by a pretty good castle, guarded by the *Turks* who live in it, and amount to about 800 men. No *Christian* is allowed to lodge in this building, but the *Jews* annually pay a certain sum to enjoy the security of dwelling in it, for they would find but bad entertainment among the *Christians*.

The island of *Cbio*, besides the chief town of the same name, contains 60 towns and villages, the chief of which is *Cordomolo*, which has about five hundred inhabitants; the country is very fertile and well watered, yielding annually about 170 tons of wine. Five miles from it is a fine valley half a mile long, where is a spring of water, to which there is a descent of 25 beautiful marble steps, and at the end of the valley was a temple of fine ash-coloured marble, that has been pulled down, and the stones broken, only for the sake of the iron and lead that joined them together. Beyond this valley is *Vicki*, a village inhabited by 300 persons, and beyond it is *Cambia*, which has 100 inhabitants, and is surrounded by rocks, hills, and woods of wild pine-trees, which they fell for timber to build their galleys. Below this village is a valley where stands a little castle build upon a rock, that is almost inaccessible; opposite to this castle is the mount of *St. Elias*, the highest place in the island; for it is seen from *Tenedo*, which is above

100 miles distant. It has a church dedicated to St. *Elias*, which is usually covered with mists and snow, and in the middle of this mountain is a large spring that waters the surrounding fields, which are planted with a great variety of fruits.

Volisso is a large village seated on an hill, and contains about 300 houses and 1500 inhabitants. It has a castle built by the famous *Belisarius*, General to the Emperor *Justinian*, who was forced on shore by a storm. The adjacent country is very pleasant, open and fertile, and the inhabitants annually raise 5000 weight of silk. In many of the villages are castles and towers built to defend their towns and mastic-trees from the ravages of the *Turks* of *Natolia*, who crossing the sea in galleys or boats, come and carry away both the people and their goods, for which reason they have built towers at four miles distance from each other, all round the island.

The isle of *Cbio* is very subject to earthquakes: it is extremely stony, and there is so little rain, that every spring the *Greeks*, *Latins*, *Jews* and *Turks* make processions in order to obtain it; but notwithstanding the island is so mountainous and dry, it abounds in all the necessaries of life, but the wine is thick. Every thing is here extremely cheap, and excellent partridges may be had for almost nothing; for they breed them tame, and have keepers who drive them out in the morning, and whistle them in at night, which call they always obey.

As the island was subject to the *Genoese*, before it came into the possession of the *Turks*, the inhabitants dress after the *Genoese* fashion, and have much of their humour; the men, however, have very disagreeable countenances, though their persons are well shaped. They are proud, and yet the women of distinction go to market to buy provisions, which they carry openly through the streets.

The women are very beautiful and well shaped, and their faces are as white as the jessamine they wear on their heads; but their breasts are scorched with the sun, which is the more surprizing, as they take as little care of the face as of the breast. They are very neat in their dress, wearing very white linen, and the finest stuffs they can get, but are not allowed to wear gold, silver or jewels. They have a very brisk and lively wit, which renders them the most talkative women in the world. Both men and women are fond of dancing; on *Sundays* and holidays they dance all night; promiscuously, both in the cities and villages, and a stranger is freely allowed to join with them. They are so far from being jealous, that their women and maids are allowed to stand at their doors to see and talk with such men as pass by; and they will be as merry and familiar with strangers, as if they had been long acquainted.

The *Cbiots* make great quantities of damask, sattin, taffety, and other silk stuffs, and carry on a considerable trade to *Grand Cairo*, and the maritime cities of *Barbary* and *Natolia*; but

they are so sharp, that a man must have all his wits about him to avoid being cheated. Learning is out of use, and profound ignorance prevails among them. Such as are not obliged to work, or follow business, sit whole days under the trees talking together. They are also fond of pleasure, and drink to excess.

Another of the islands of the *Archipelago*, bordering upon *Asia*, is *Patino*, *Palmosa*, or *Patmora*, the ancient *Patmos*, which is but 18 miles in compass, and has only one well built town, in the middle of which is the castle called the monastery of *St. John*, inhabited by 200 *Greek Monks*. *St. John* the Evangelist, being banished into this island, here wrote his *Revelations*. In their church they carefully keep a body shut up in a case, which they pretend to be that of *St. John*, and shew a cave where they say he wrote his *Apocalypse*. There are about 3000 persons in the island, all of whom are *Christians*, who pay tribute to the Grand Signior; but the soil being dry and rocky, they find it difficult to live: though no *Turks* reside in the island, the *Corfsairs* put in there to careen and take in fresh water.

The isle of *Nixia*, anciently *Naxos*, is 120 miles in compass. It was taken by the *Turks* from the *Venetians*, and there are still several noble families in it, descended from them. The land is extremely fertile, especially the valley of *Damilla*, in which are 18 villages, where many cows, sheep and goats are fed, and the inhabitants make great quantities of cheese and wine, which they send to *Alexandria*, *Smyrna*, and
Chio;

Chio; but their woods are full of rocks and solitary dens. There are many monasteries in the islands, and one in particular called *Fanaromeni*, dedicated to the Virgin, which has 70 rooms and a small church; but the Monks are extremely ignorant, and so vicious that one would imagine they worship some unknown God.

By the sea side, opposite the island of *Nicaria*, are to be seen, upon a very steep and rugged mountain, the ruins of the temple of *Apollo*; and it is amazing that the stones could be raised to so great an height. Near it are four small towns, well inhabited. On the adjacent hills the goats feed on an herb called *Ledum*, which leaves a kind of viscous dew upon their beards, that turns to a gum of a very good smell, called *Labdanum*, which is gathered by cutting off their beards. Upon a rock called *Strongyle* is the temple of *Bacchus*, built of very white marble; but the *Turks*, and others, daily carry it away for their private uses. There are here two Archbishops, one belonging to the *Latins*, and the other to the *Greeks*. The cathedral of the *Romish* Archbishop is dedicated to the Assumption of our Lady, and is a very handsome edifice.

The inhabitants have such violent feuds among themselves, that sometimes they will not speak to one another as long as they live. In this the women are more obstinate than the men, and are great meddlers in other people's business. The women wear their shoes so little that they can hardly get their feet into them, and put on such a number of coats, one over
another

another, that they are scarcely able to walk. The produce of the island is wine, cheese and silk, by the sale of which they raise their tribute.

About six miles from *Nixia* is the isle of *Paro*, anciently called *Paros*, which has three castles, several villages, a good harbour, handsome churches, and many *Greek* Priests and Monks. The antiquities of this island consisting of statues, marble chests, &c. were carried away by an *English* gentleman, who took all that he could find both here and at *Delos*, now called *Sedrille*. This island was famous for its quarries of marble, and for the Oracle of *Apollo*; but it is now the resort of *Corfairs*.

The island of *Mycone*, anciently *Myconas*, is only about three miles round; but though it was once well peopled, it is now almost forsaken. Over against this island is that of *Tine*, formerly *Tenes*. It is 40 miles in circuit, and belongs to the *Venetians*; it is well peopled, and has a very strong castle built upon a rock. It produces plenty of provisions and silk, but is so overstocked with people, that many are obliged to leave it, and dwell at *Smyrna* and *Chio*. The women are here handsome and courteous.

Nio, anciently called *Oliarus*, was not long since inhabited by the *Albanians*, a barbarous and warlike people. It is a fruitful country, and abounds in oaks and other trees, which the natives cut down, and sell to other places.

Santorini, formerly called *Therassia*, is 30 miles in circumference, and has several castles, among which is that of *St. Nicholas*, built upon

upon a black rock that has a frightful appearance. A *Greek* bishop has his residence there, and about 500 persons, most of whom live in caves cut in the rock, which is of pumice-stone. The castle of *Scaro* is built on a frightful mountain, so steep that those who go up to it must climb with their hands and feet. There are here 150 houses, and the *Greeks* have a church in which are two images of massy silver, one of our Lady and the other of *St. Michael*. It formerly belonged to the *Latins*, who have still a Bishop there. Between this castle and that of *Pirgo* is a hill that affords a view of the whole island, which is planted with vines; but has no other trees except fig-trees and white mulberries. The inhabitants make more wine than they consume; it is therefore bought by their neighbours, and carried to *Chio*, *Smyrna*, and other places. They make various sorts of stuffs, and by the sale of them raise money to pay their tribute. In this place are 1000 souls, almost all *Greeks*, and the *Cadi* resides here. Their houses are well built, white, and walled in. The castle is inhabited by 150 persons, and about it are seven villages, but they are ill peopled. The inhabitants of the island live very meanly: their bread, which is made of wheat and barley, is as black as pitch, and so harsh that one can hardly swallow it; for they bake it but twice a year, on account of their having no wood but what they buy by the pound from *Nio*. Besides, they have neither fish nor flesh, and feed only on peas, beans, eggs and biscuit, and have

have little or no fruit but grapes, though of these they have great plenty. The island at a distance makes a most dismal appearance, the shores being extremely black.

Policandro is a pleasant island, eight miles in compass; but has only one village, in which are 100 houses, and 300 persons. It has three well built churches and two monasteries, one of Monks and another of Nuns, who observe no rule, but live as nature teaches them. Their church is dedicated to *St. John*, and a Monk says mass in it on *Sundays* and holidays. The inhabitants of the island are honest, civil and courteous, especially the women, who are very handsome. They have good bread, fowls and sheep, but no wine; for what they drink comes from *Santorini*.

The island of *Milo* is so called from *Mylos*, a mill, because it has many wind-mills, and affords abundance of mill-stones. It is 36 miles round, and is very fertile. The inhabitants export annually to *Candia*, *Venice*, and other places, between three and 400 tons of wine. They have a mine of brimstone, and another of pumice-stones; and have some hot baths, which produce salutary effects in several diseases. The port, which is six miles long, and three over, has a good depth of water. The island has one town, which contains 2500 people, and an old castle inhabited by 500 more. They have a *Latin* and *Greek* Bishop; though most of the inhabitants are *Greeks*, who live much at their ease. They are a civil people, and
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the women are very charitable and kind to strangers: they enjoy all the necessaries of life, but have no physicians or surgeons.

Half a mile from *Milo*, is *Chimolo* or *Argentara*, an island that has a good harbour, and a village containing about 200 people, which was burnt by the *Corfsairs* in 1638. The inhabitants live very meanly.

The isle of *Sifano* or *Sifanto*, anciently called *Sifanus*, is 36 miles in compass, and has a castle upon a hill surrounded with double walls, and inhabited by 3000 people. Here are the only houses in all the island, except some country houses of private men. There is here a monastery of *Greeks*, built upon a hill; the inhabitants have a *Greek* Vicar and a *Latin* Bishop, whose chapel is small and very poor. The island does not produce more provisions in the year, than will serve the inhabitants two months, on which account they are obliged to fetch them from other places. They are esteemed very knavish; but their women, who go with their faces covered, have the reputation of being honest. The chief trades here are weavers, shoemakers, and joiners.

The isle of *Thermia*, thus called from the *Thermiæ* or hot springs found there, is 36 miles in circumference. The town contains about 300 houses, and has about 2000 inhabitants. The *Greeks* have here 15 churches, and a Bishop, who resides six months here, and as many at *Zia*; there is also a castle, and a pretty village called *Meli*. The island is level, and very fertile; but has few trees. The inhabitants,

habitants, who are reputed very honest, trade in stuffs, threads, and other commodities. The women are virtuous, handsome, and neatly dressed: the people are governed by a Cadi, and four Procurators chosen from among the townsmen.

Ajora is 18 miles in circumference, and depends on the people of *Scyra*, who keep shepherds here to feed their sheep. Upon this island there are four churches; but divine service is only performed in them at *Easter*, when the shepherds communicate. The *Corfairs* prevent its being cultivated, by their sometimes landing, seizing, and carrying off the oxen and sheep.

The isle of *Scyra*, which in the vulgar *Greek* signifies Mistress, is thus called from its standing in the midst of the other islands, and by its height commanding a view of them. It is 36 miles in compass, and, having a dry soil with few trees, abounds in provisions, as flesh, fish, and venison. The cathedral, which is dedicated to *St. George*, stands at the upper end of the town, and is served by several Priests, who have a Bishop for their superior. The Capuchins are diligent in preaching, catechizing, and hearing confessions; whence the people appear very devout, and particularly the women, who are remarkable for their simplicity. They are almost all *Latins*, and have several churches, but no village of note, and only some houses scattered up and down the country.

From *Chio* Mr. *Thevenot* sailed to the isle of *Samos*, and taking a view of it, he found it a

very barren country, 80 miles in circuit, and only famous for having been the birth-place of *Pythagoras*, *Polycrates*, &c.

Over-against *Samos* is the isle of *Nicaria*, anciently called *Icaria*, from *Icarus* the son of *Dædalus*. It is of considerable length, and full of rocks, in which the inhabitants dwell in caverns. These amount to about 3000, and are very poor and ill cloathed. They apply themselves to swimming, and fishing up sponges and wrecks. The *Papas*, or richest men in the island, give their daughters to the best divers, who are tried before the maid and her father, and he who remains longest under the water wins her. The Grand Signior's tribute is paid in sponges. They have vineyards among the rocks, and of the grapes make a sort of white wine as clear as water, which passes by urine as soon as it is drank. With this wine, and with wax and honey, they trade to *Chio*. The inhabitants are strong and well shaped, but the women are mistresses; and as soon as the husband arrives from any place in his boat, the wife goes to the sea-side, takes the oars and carries them home, after which the husband can dispose of nothing without her leave. The Greek Emperors of *Constantinople*, banished those persons of quality who had offended them to this island.

He next proceeded to the isle of *Stanchio*, otherwise called *Isola Longa*, anciently *Coos*, which is 70 miles in circumference, is very fertile, and produces great quantities of good wine. The port is secured by a pretty good

castle, in which the *Turks* keep a garrison; and behind it lies the town, where there is a tree of such prodigious extent, as easily to cover 2000 men; and the branches being supported by a number of stone and wooden pillars, there are several barbers shops, coffee-houses, and such-like places under them. This island was anciently famous for its temple of *Æsculapius*, and its giving birth to *Hippocrates*, the prince of physicians, and to *Appelles* the prince of painters. It belonged to the Knights of *Malta*, when they were masters of *Rhodes*. Strangers are here more regarded by the women, than is agreeable to their husbands.

He sailed from hence to the castle of *Bodron*, which lies over-against *Stanchio*, at 12 miles distance; but the port is so shut up with sand and mud, that great ships cannot enter it. The entrance to the castle is through seven gates, over which are several coats of arms belonging to the Knights of *Rhodes*. Beyond the sixth gate is a platform of six cannon pointed towards the sea. The last gate is made of iron, and is constantly guarded by 15 or 20 men. The castle is strong, and the walls high; and both are built of stone. It is very strong towards the land, where the walls are as sound as if lately built; but this castle might be easily taken, by cutting off the water brought to it by an aqueduct. The adjacent country produces plenty of grapes, figs, and other fruit.

He next sailed to *Rhodes*, which is 100 miles from *Stanchio*. *Rhodes* has *Lycia* on the north, from which it is parted by the sea, that is here 20 miles

miles broad. The isle of *Cyprus* is on the east, *Candia* on the west, and *Egypt* on the south. It is 100 miles in compass, and, lying in a temperate climate, enjoys a fruitful soil, and has several villages that are well inhabited, besides a small and strong city. This island has been subject to the *Greeks*. It was taken from the *Saracens* by the Knights Hospitallers of *Jerusalem* in 1309, who held it above 200 years, till it was taken by the *Turks* under *Scliman II.* in 1522, rather by the treachery of *Andrea d'Amara*, Chancellor of the Order, than by force: for he being displeased at his not being chosen Grand Master at the last election, informed the *Turks* of their weakness, by a letter shot to them on an arrow. The town has two harbours, but that called the Great Port is not very safe when the wind is easterly. On the right hand, at the entrance of this port, is a tower built by the *Turks*, in the place where the old tower of *St. Nicholas* stood. It is well furnished with cannon, has a bastion behind, and a curtain which reaches to the walls of the town. Opposite to this tower stands the castle of *St. Angelo*, which is somewhat ruinous. This castle and tower were built in the place where stood the feet of the great Colossus, one of the seven wonders of the world, between whose legs a ship might pass under sail. It represented the sun, and was cast by *Chares the Lindian*. It was 70 cubits high, strode 50 fathoms, and carried a light-house in one hand. It was overthrown by an earthquake, and, being broken to pieces by the *Saracens*, was sold

to a *Jew*, who loaded 900 camels with the metal, and carried it to *Alexandria* in the year 954, 1461 years after it was made*. The port of the galleys, which is covered by the castle of *St. Erme*, is a good harbour; but its mouth is so narrow, that only one galley can enter at a time. A little above the port is a burying-place, in which are 15 or 20 domes of free-stone well-built, and most of them supported by four arches. These were the sepulchres of the Beys, or rather persons of distinction in *Rhodes*, who had been killed in the wars. On the side of this port is a piazza, with some trees and a fountain, and at the bottom of it is the arsenal, where the galleys and saics are built. The town has high and well-built walls, planted on the top with salions; and below, there are port-holes for great cannon. It has three gates, one on the sea, where corn is sold, and two on the land side. The streets are pretty broad, paved with small stones, and for the most part covered on each side with penthouses. It has several handsome buildings, among which *St. John's* church is still standing, but is turned into a mosque. The town is only inhabited by *Turks* and *Jews*; for though the *Christians* are allowed to keep shop in the day-time, they are obliged to retire at night to the adjacent villages. *Lindo*, the country of *Chares*, who is said to have made the Colossus

* *Du Mont* has endeavoured to prove that it is highly probable the story of the Colossus is a fable.

of *Rhodes*, is a rock at the point of the island, 60 miles from the city, and has a small town upon it, with a very good fort.

From *Rhodes* he set sail for *Egypt*, but meeting with contrary winds, was obliged to land at *Cyprus*, an island famous in all ages for the fertility of its soil, the excellence of its climate, and the advantage of its situation. In ancient times it was consecrated to *Venus*, who is stiled by the poets the *Cyprian* Goddess, probably from the wantonness of its inhabitants. The longest day is about 14 hours and a half, The weather in summer is extremely hot, so that sometimes their brooks, and even their rivers, have been dried up; and in the reign of *Constantine* the Great, when they had no rain for 36 years, it was in a great measure deserted. It was anciently governed by Kings, of whom it had nine when it was reduced by *Cyrus*, who rendered them tributary to himself; and, long after this, the King of *Citium* is recorded to have made *Alexander* the Great a present of a most excellent sword, which he afterwards used during his whole life. Upon the division of his empire it fell under the dominion of *Ptolemy*, and was sometimes governed by that family as a province, and sometimes as a separate principality, till it was conquered by *Portius Cato* for the *Romans*, who carried from thence 7000 talents, which was more than ever came into the *Roman* treasury by any former conquest. After the division of the *Roman* Empire it belonged to the *Greeks*, from whom it was taken by the *Saracens*, but recovered

vered from them, and governed by Dukes or Princes. In 1191, it was conquered by *Richard I.* King of *England*, who first mortgaged it to the Knights of *Rhodes*, and then gave it to *Guy of Lusignan*, whose family held it for many generations. Under these Princes it was divided into twelve counties, containing 48 great cities, and upwards of 800 villages. The *Venetians* came into the possession of it in 1473, and kept it almost 100 years; but at last it was taken from them by *Soliman II.* Emperor of the *Turks*, after a long and glorious defence.

It abounds with corn, wine, oil, sugar, honey, wool, cotton, allum, verdegrise, turpentine, all sorts of metals, and most excellent salt. The island has several good ports, and affords all the materials requisite for building of ships, and all the commodities that can be desired for carrying on a great trade; but at present it is thinly peopled, and not half cultivated. A *Turkish* Basha has destroyed all the sugar canes, to prevent the *Cypriots* from having too much wealth; an evil which there now is no reason to fear, for at this day it affords the clearest proof how much a bad government can defeat the kind intentions of nature; since, in spite of all the advantages that a country can possibly have, there never was a more dismal or desolate place than this island is at present. From having millions of people, it has now scarce 30,000: from a climate that produced a perpetual spring, it is become both unwholesome and unpleasant: from cities and towns that extended to each other, there are now only villages

lages and heaps of ruins; from the greatest affluence and plenty, the inhabitants are reduced to indigence and starving: so that the face of modern *Cyprus*, seems to refute all that ancient authors have said in its favour. Such are the dreadful effects of a tyrannical government!

With the first fair wind Mr. *Thevenot* left *Cyprus*, and came to an anchor in the port of *Alexandria*; where we shall leave him, and give the celebrated antiquities of *Egypt* from the more modern travels of the learned and ingenious Dr. *Pococke* and Mr. *Norden*.





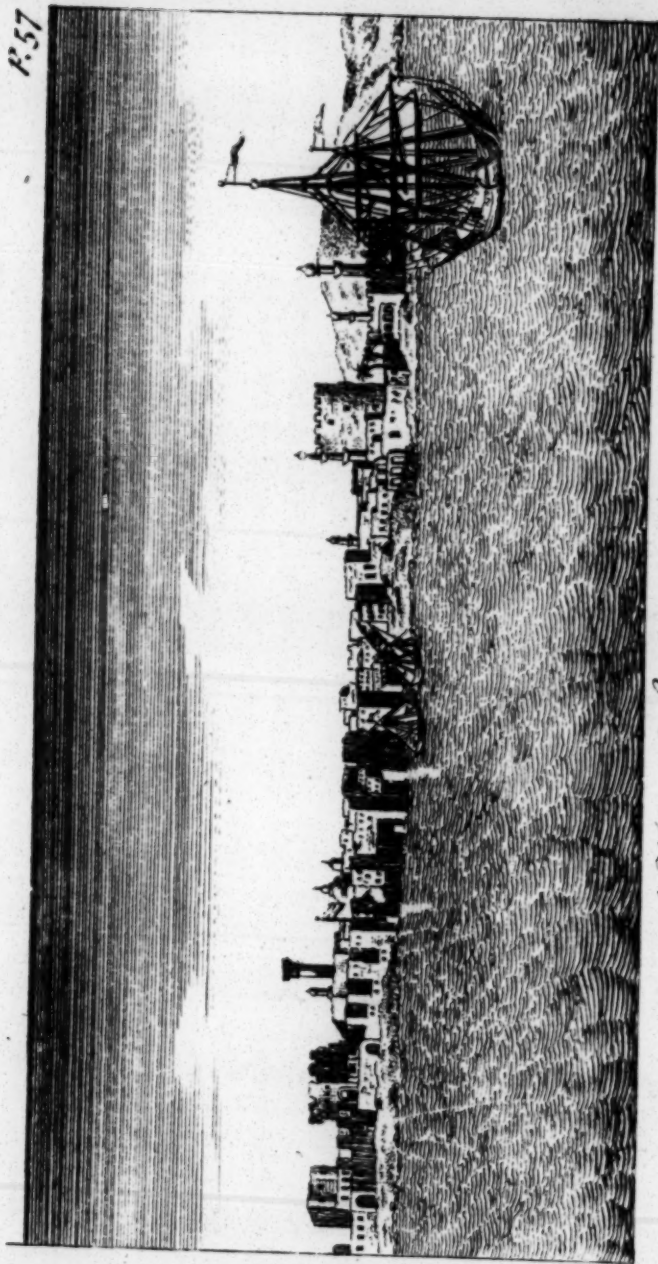
THE
T R A V E L S
O F
RICHARD POCOCKE, LL.D. F.R.S.
T H R O U G H
E G Y P T.



I N T R O D U C T I O N.

I N these Travels we shall unite the ob-
servations of the ingenious Mr. *Fre-
derick Lewis Norden*, Captain of the
Danish navy, with those of the learned
and Rev. Dr. *Pococke*, who both tra-
velled up the *Nile* at the same time. The latter
is distinguished by his great learning, by his
modesty and candour; and, having the happi-
ness to be better furnished with recommendations
to the great Men of the countries through which
he passed, met with fewer difficulties, and had
the pleasure of seeing and examining more strict-
ly several places, to which the other was denied
access,

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A View of the City of Alexandria.

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access, and could only view at a distance; but the Doctor was little acquainted with the art of drawing, and the rules of perspective; while the ingenious Mr. *Norden* was a perfect master of these arts. This gentleman had improved his taste by travelling into *Italy*, and his acknowledged talents gained him the distinction of being made an associate to the Academy of Drawing at *Florence*. Though not well acquainted with the eastern languages, he was a man of learning, and of such known abilities, that the late King of *Demark* sent him into *Egypt* to take drawings, on the spot, of the most remarkable objects; and in this his work is universally allowed to have excelled every thing of the kind that has been hitherto published. A person accustomed to draw from nature, views objects with greater accuracy, and observes beauties and defects that are overlooked by an ordinary eye. In this Mr. *Norden* excelled: he has also abundance of remarks that are new and curious; but his drawings alone are perfect, for he did not live to give that perfection to the work which accompanies them. His sovereign, the late King of *Denmark*, ordered him to fit it for the press; but he died before he had accomplished it, after he had been admitted a Member of the Royal Society of *London*. It is to be lamented that these two gentlemen, both of such distinguished merit, did not travel in company. Had Mr. *Norden* known of Dr. *Pococke's* being engaged in the same pursuit, he would doubtless have waited for him at *Cairo*. Their travels might then have been attended with infinite improvement, and,
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from their joint observations, they might have composed a work that would have been the admiration of the present, and of all future ages.

To remedy this loss, as much as possible, we have united the most curious observations of each; and in this abstract of the works of these justly celebrated authors, we have followed the narration of our learned countryman, and have inserted Mr. *Norden's* remarks in crotchets.

We have only to add, by way of introduction, that as both these gentlemen wrote the names of all the places they visited by the pronunciation of the natives of the country, and at the same time wrote those names according to the sound of their respective alphabets, they must necessarily spell them differently: but, to prevent the confusion this might occasion, we have given Mr. *Norden's* names at the bottom of the pages, and continued those of Dr. *Pecocke* through the body of the work; which will render this little volume a key to the larger works of those authors, and greatly facilitate the pleasing task of comparing them,



C H A P. I.

Dr. Pococke arrives at Alexandria. A concise Account of the Revolutions of Egypt in general, and of Alexandria in particular; with a Description of the Monuments of Antiquity found in that City, and its Neighbourhood.

 E embarked at Leghorn on the 7th of September 1737, and on the 29th of the same month arrived at Alexandria in Egypt, being only a week in our voyage, from the time when we lost sight of Sicily.

For many ages Egypt was governed by its own Kings, till it was conquered by the Persians under Cambyfes. At length Alexander, with the conquest of Persia, obtained the possession of this country, and made Ptolemy, his General, King of Egypt, under whose descendants it remained, till it became a Roman province. On the division of the Empire, Egypt belonged to the Eastern Emperors; but soon after the establishment of the Mahometan religion, it was taken from them by the Saracens, and was governed by different families, till in 1270 the Mamaluke government took place, under which constitution a slave was always advanced to the throne, and no son could succeed to his father's crown: but this government was suppressed by
Sultan

Sultan *Selim*, and it still remains in the *Ottoman* family.

On the return of *Alexander* from consulting the oracle of *Jupiter Ammon*, he was so pleased with the situation of *Rhacotis*, that he ordered a city to be built there, which from him was called *Alexandria*. This new city became the capital of the kingdom, a territory was annexed to it, and it was made a distinct province of itself. The *Arabian* historians say, that when the city was taken by the *Saracen's*, it contained 4000 palaces, as many baths, 400 squares, and 40,000 *Jews* who paid tribute.

The ports of *Alexandria* were formed by the isle of *Pharos*, which extended across the mouth of the bay, and towards the west end was joined to the continent by a causeway, and two bridges 90 paces long. On a rock, encompassed by the sea, at the east end of the island, was the famous *Pharos*, or light-house, which seems to be the spot on which one of the two castles is built, at the entrance of the new port; and the pillars seen in a calm sea, within this entrance, may be the remains of that superb structure. I saw these pillars when I went out in a boat in a calm day, and could perceive the bottom; but my making such nice observations so near the castle was much taken notice of, and I was told that several soldiers, who were that day on guard in the castle, were punished for suffering me to examine the port with such exactness.

[Nothing can be more beautiful than to view from hence the mixture of antique and modern

monu-

monuments, which every where offer themselves to your view. When you have passed the smallest castle, called the *Little Pharrillon*, you perceive a row of great towers joined to each other by the ruins of a thick wall. A single obelisk has sufficient height to make itself remarked, where the wall is fallen down. If you turn yourself a little farther, you perceive that the towers appear again, but only in a distant view. *New Alexandria* afterwards makes a figure with its min rets; and at a distance beyond this column rises the column of *Pompey*, a most majestic monument. You likewise discover hills that appear to consist of ashes, and some other towers. At length the view is terminated by a great square building that serves for a magazine of powder.]

The old walls of the city seem to have been built on the eminence that extends from Cape *Lochias* towards the east, the remains of a grand gate being to be seen in the road to *Rosetto*; and from thence the foundations of the walls may be traced to the canal. The outer walls round the old city are beautifully built of hewn stone, and seem to be ancient. They are defended by semi-circular towers, twenty feet in diameter, and about 130 feet asunder: at each of them are steps to ascend up to the battlements, there being a walk round on the top of the walls built on arches. The inner walls of the old city, which seem erected in the middle ages, are much stronger and higher than the others, and defended by large high towers.

The palace, with the suburbs belonging to it, was a fourth part of the city; within its district was the Museum, or Academy, and the burial-place of the Kings, where was deposited the body of *Alexander*, in a coffin of gold; which being taken away, it was put into one of glais; in which condition it probably was when *Augustus* took a view of the corpse of that hero, and, scattering flowers over it, adorned it with a golden crown.

The street which extended the whole length of the city, from the gate of *Necropolis* to the gate of *Canopus*, is said to have been 100 feet wide, and had doubtless many magnificent buildings, as appears from the pillars of granite still remaining in two or three parts. Among these was the Gymnasium, or Public Schools, to which were porticos above half a quarter of a mile in extent. These may have been where there are great ruins to the west of that street, and several large pillars of red granite still standing. The Forum, or court of justice, was also probably another edifice in this magnificent street, and might be where some pillars remain nearer the sea.

But the most extraordinary remains of *Alexandria*, are the cisterns that are built under their houses, and supported by two or three arches or columns, for receiving the water of the *Nile* by the canal, as they do at this day. This canal of *Canopus* comes to the walls near *Pompey's* pillar, and has a passage under them. But the water is not only conveyed to the cisterns from the canal where it enters the city;
but

but also before from several distant parts of the canal, by passages under ground to the higher parts of the city. The descent to these cisterns is by round walls, and the water is drawn up by windlasses. But the great lake *Mareotis*, which was formerly navigable, is now generally dry, and has only water in it after great rains.

[We are informed by history, that the calish or canal was made to facilitate commerce, and for the conveyance of goods from *Cairo* to *Alexandria*, without exposing them to the dangers that attend the passage of the mouth of the *Nile*. The people also reaped another advantage from it; the city of *Alexandria* being destitute of fresh water, was by this means supplied. But the decay of commerce, and the ruin of the country, no longer permit the inhabitants to be at the expence of keeping it in repairs. Hence at present it resembles a ditch ill kept up, and has scarcely water enough to supply the reservoirs of *New Alexandria*. However, from the place where the aqueduct begins, it is lined with walls, which you may trace the whole length of the plain, quite to *Alexandria*. For though this aqueduct be under ground, its vent-holes at certain distances shew the way it takes to discharge itself into the reservoirs or cisterns, which are only found in the ancient city. When that city subsisted, all the ground it occupied was made hollow for reservoirs, the greatest part of which are filled up, and no more than half a dozen remain. All the arches of these reservoirs are made of brick, and covered with the same matter impenetrable by

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water,

water, with which the walls and reservoirs are covered that one sees at *Baia* and at *Rome*, in the baths of several Emperors.]

The materials of the old city have been carried away to build the new, so that there are only a few houses at the *Rosetto* and *Bagnio Gates*, some mosques, and three convents within the old walls.

A mosque towards the gate of *Necropolis*, is called the *Mosque of a thousand and one pillars*. I here observed four rows of pillars to the south and west, and one row on the other sides. It is said that this was a church dedicated to *St. Mark*, at which the Patriarch resided, it being near the gate without which 'tis said the Evangelist was martyr'd. The other great Mosque is that of *St. Athanasius*, where there was doubtless a church of the same name. At the church of the *Copti* convent, they pretend to have the head of *St. Mark*. The *Greeks* and *Latins* have also each a convent in the old City: but there being always some poor *Arabs* encamped about within the walls, it is dangerous being abroad after sun-set, when all the company begin to retire. All over the city are seen fragments of columns of beautiful marble, the remains of its ancient grandeur and magnificence. Among the rest is an obelisk 63 feet high, of one single piece of granite: but two of its four faces are so disfigured by time, that you can scarcely see in them the hieroglyphics, with which they were anciently covered. This is still called the obelisk of *Cleopatra*. Near it lies another broken.

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The lofty *Corinthian* column, called *Pompey's Pillar*, is situated on a small eminence about a quarter of a mile to the south of the walls; and as *Strabo* makes no mention of it, it was probably erected after his time, perhaps in honour of *Titus* or *Adrian*. Near it are some fragments of pillars of granite marble, four feet in diameter; and it plainly appears that some magnificent building has been erected there, and that this noble pillar was placed in the area before it. Some *Arabian* historians say, that here was the palace of *Julius Cæsar*. This pillar is of granite, and, besides the foundation, consists of only three stones; the capital is judged to be eight or nine feet deep, and of the *Corinthian* order, the leaf seeming to be the plain laurel or bay leaf. A hole having been found on the top, it has been thought that a statue was erected upon it. The shaft, taking in the upper torus of the base, is of one piece of granite marble 88 feet nine inches high, and nine feet in diameter. The pedestal with part of the base, [which are of a greyish stone resembling flint] are 12 feet and a half high; and the foundation, which consists of two tier of stone, is four feet nine inches; so that I found the whole height to be 114 feet.

To the west, beyond the canal of *Canopus*, are some catacombs, which consist of several apartments cut in the rock on each side of an open gallery; on both sides of these apartments are three stories of holes, big enough to deposit the bodies in,

[Upon descending the hill, you enter a plain covered with bushes that bear nothing but capers; and advancing farther, you come to a forest of date-trees. Their fruitfulness shews the benefit they receive from the neighbourhood of the canal, whose waters are conveyed to them by some small channels made by art between the trees.]

[The borders of the great canal are covered with different sorts of trees, and peopled by flying camps of *Bedouins*, or wandering *Arabs*; who there feed their flocks, by which they maintain themselves in food; but in other respects live in great poverty.]

About four leagues from *Alexandria*, is *Aboukir*, called by *Europeans Bikiere*. This Town is situated on the west-side of a wide bay, a chain of rocks extending from it to a small island about half a mile long, and a furlong in breadth. In this island are the remains of some subterranean passages, and of a piece of a statue we conjectured to be a sphynx. About two miles nearer *Alexandria* are the ruins of an ancient temple in the water, with broken statues of sphynxes, and pieces of columns of yellow marble. Near this building are other ruins, part of which appears to have been a grand portico, there being many pieces of columns of grey and red granite. To the south of these are many pillars of red granite, and, from the order in which they lie, seem to have belonged to a round temple. Most of them are fluted, and three feet three inches in diameter,

[Nearer

[Nearer the city are seen on the shore cavities in the rocks, used as agreeable retreats; where the people enjoyed the cool air, and without being seen but when they chose it, saw every thing that passed in the port. Some jutting Rocks furnished a delightful situation, and the natural grottos in those Rocks gave the opportunity of forming there, by the assistance of the chissel, real places of pleasure. Entire apartments are made in this manner, and benches contrived in the rock afford seats where you may be secured from the wet or bathe in the sea, which covers the bottom of the grotto. On the outside they had little harbours sheltered from all the winds. If they would enjoy the view of the port, they easily found a place without the grottos shaded from the heat of the sun. These agreeable retreats have no other ornaments from art, but being in some places smoothed by the chissel; and the rest has the natural shape of the rock.]

[Opposite the point of the peninsula that forms the port, is a cavern, which is commonly termed a temple. The only entrance is a little opening, through which you pass lighted by flambeaux, stooping for 20 paces, when you enter a pretty large square hall. The top of the cieling is smooth, but the bottom and sides are covered with sand, and the excrements of bats and other animals that harbour there. From hence you pass through another alley into a round cavern, the top of which is cut in the form of an arch. It has four gates opposite to each other, each adorned with an
archi-

architrave, a cornice and a pediment, with a crescent on the top. One of these gates serves for an entrance; the others form each a niche, that only contains a kind of chest, saved out of the rock in hollowing it, and large enough to contain a dead body. Thus it appears that what is in that country esteemed a temple, must have been the tomb of some great man, or perhaps a sovereign Prince. A gallery, which continues beyond this pretended temple, seems to shew that farther on there are other structures of the same nature.]

[As to the new city of *Alexandria*, it may be justly said to be a poor orphan, who had no other inheritance but the venerable name of its father. The prodigious extent of the ancient city, is, in the new, contracted to a small neck of land, which divides the two ports. The most superb temples, are converted into plain mosques; the most magnificent palaces, into houses of bad structure; an opulent and numerous people have given way to a few foreign traders, and to a multitude of wretches, who are the slaves of those on whom they depend. This place, once so famous for its commerce, is no longer any thing more than a place of embarking; it is not a phoenix, that revives from its own ashes; but a reptile, sprung from the dust and corruption with which the Koran hath infected the whole country.] Yet notwithstanding the meanness of the buildings in general, in several houses built round courts on porticos, they have placed a great variety of columns

columns mostly of granite, that were once the ornaments of the ancient city.



CHAP. II.

The Author travels, in Company with the English Consul from Alexandria to Rosetto. A Description of that Town. He proceeds up the Nile towards Cairo. The Places on that and the Eastern Branches of the Nile described; particularly Damietta, and the Ruins of Buhiris and Heliopolis.

ON the 24th of October we set out from Alexandria, in order to proceed to Rosetto. In this journey I had the honour to accompany the *English* Consul. We came to a ferry, over the outlet of a lake, that is supposed to have been the lower part of the *Canopic* branch of the Nile. On the other side is a kane, where passengers repose, and think themselves safe from the attempts of the *Arabs*, who rarely go to that side. All the country is a sandy desert, where the sand changes so often that it would be difficult to find the way, were it not for 11 pillars erected across the plain, at about the distance of half a mile from each other. At one of these pillars an arch is turned, and an earthen vase placed under it, which, by some charity, is kept full of Nile water for the benefit of travellers.

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The Consul was met by his Vice-Consul of *Rosetto*, and by many of the *French*, about a league from that town. On our coming to some sandy hills, I was surprized at seeing a magnificent tent, where a handsome collation was prepared. After this repast we all mounted on fine horses, sent by the Governor of the city, and each was attended by a groom on foot, in which manner we continued our journey to *Rosetto*. The next morning the Governor sent a present of sheep and fowls to the Consul, which was probably returned by a present of much greater value.

Rosetto, called by the *Egyptians Raschid*, is on the west side of the branch of the *Nile* anciently called *Bolbitinum*, and is esteemed one of the most pleasant places in *Egypt*. It is near two miles in length, and consists of two or three long streets. The hills about this town seem as if they had been the ancient barriers of the sea. The fine country of *Delta* on the other side of the *Nile*, and two beautiful islands a little below the town, afford a delightful prospect. To the north the country is improved with pleasant gardens of citrons, oranges, lemons, and almost all sorts of fruit, variegated with groves of palm-trees, small lakes, and fields of rice.

The inhabitants have a great manufactory of striped and other coarse linens; but the chief business of the place, is the carriage of goods between this town and *Cairo*; all *European* merchandises being brought from *Alexandria* hither by sea, and sent from hence in other

boats

boats to *Cairo*; as those brought down the *Nile* from *Cairo*, are here put into large boats to be sent to *Alexandria*. For this purpose the *Europeans* have their Vice-Consuls and Factors here to transact their business, and letters are regularly brought from *Alexandria*, to be sent by the boats to *Cairo*; however, letters of greater consequence, that require dispatch, are sent by foot messengers across the deserts.

At *Rosetto* I saw two of those naked Saints, who are commonly ideots, and are treated with great veneration in *Egypt*; one a lusty elderly man, and the other a youth of about 18 years of age. I observed the people kiss the hands of the latter, as he went along the streets; and was told, that on *Fridays*, when the women go to the burial-places, these naked ideots frequently sit at the entrance of them, when they not only kiss their hands, but shew them the same respect that was paid to a certain heathen idol, and expect to receive the same advantage from it. One of these Saints I myself afterwards saw sitting at the door of a mosque in the high-road without the gates of *Cairo*, with a woman on each side of him; but tho' the caravan was going to *Mecca*, and a multitude of people were passing by, they were so accustomed to such sights, that no notice was taken of them.

About two miles north of *Rosetto*, on the west side of the river, is the castle of that town, which I went to see. It is a square building, with round towers at the corners, built of brick cased with stone; it has port-holes near the bottom: about them I observed several pieces
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of yellow marble, many of which had hieroglyphics on them, and might be pieces of some broken obelisk.

While I was at *Rosetto* I went to pay a visit to the *Greek Patriarch of Alexandria*, who usually resides at *Cairo*, and being introduced by the *Dragoman* or *Interpreter* to the *Consul*, I had all the honours done me that are usual at an eastern visit. A lighted pipe is brought you by a servant; then a saucer of sweetmeats is carried about, and a little in a small spoon given to each person. After the coffee is served, every one is given a basin of sherbet, by a servant with a handkerchief on his arm, for them to wipe after they have drank. When it is time to go away, the hands of the guest are sprinkled with rose-water, with which he rubs his face. The incense is then brought, which he receives leaning his head forward, and holding out his garment on each side to receive the smoke. But this compliment is only paid where they would shew a particular regard; the master making a sign for it, when he thinks it time to end the visit, or the guest offers to go; but it is never done when the visitor is much superior, till he makes a motion to retire. Every thing is done in these visits with the greatest decency, and the most profound silence; the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs.

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I embarked with the Consul for *Cairo*, on the 4th of *November*, on board a fine galley. These are flat-bottomed vessels, with three masts: as they are nearly half covered, they have one large handsome room, and a smaller near the stern for the women, when there are any on board. They have lattice windows all round, and swivel guns fastened towards the prow. They sail well against the current, with a good brisk wind; but in a calm, or when the wind is contrary, and not very high, they are drawn along by the men on shore, with a cord fastened to the mast. When they are obliged to lie by, as they commonly do in the night, the people amuse themselves by telling long *Arabian* stories; and if they are obliged to stop by day, the boat-men frequently pass away the time in acting low farces.

Sailing on the *Nile* is extremely pleasant, from the richness and fertility of the country on its banks. The villages, with palm-trees planted round them, appear like so many delightful groves; and when the country is overflowed, they are all beautiful islands. In *December*, which is here the middle of spring, *Egypt* appears in its most lovely dress: many plants are then in full blossom, and the country is covered with green corn and clover.

Stopping at a village for want of wind, we visited the Governor of the place, who offered us coffee, and at our departure sent after us a present of 50 eggs. On our arrival at *Ouar-den* we also waited on the Governor, who would have entertained us, and not only sent us a

lamb and 100 eggs, but came on horseback to the boat to return the visit; and the usual honours being paid him, it was intimated that he would think wine an acceptable present; which was accordingly sent him after it was dark, to prevent giving umbrage to the more conscientious Mussulmans.

About a small day's journey from this town is the desert of St. *Macarius*, where are four *Copti* convents, much resorted to by the *Copti Christians*. I was informed, that about those convents are a great number of wild boars. At a small distance beyond them are the lakes of *Natron*, and the *Baher Bellomah*, or Sea without water; where there are eagle-stones, and the rocks in this place have some resemblance to ships.

The night before we finished our voyage was spent in mirth and firing of guns, on our being met by our friends. The next morning having passed through the village of *Eele*, we were joined by a great number of people that came to meet the Consul, who, mounting a fine horse, was preceded by six Janizaries; and a man went before, sprinkling water on the ground, to lay the dust. In this manner he entered the city, followed by his friends and dependants riding on asses; no *Christian*, except a Consul, being allowed to ride on a horse into the city.

As I chuse to finish my account of *Delta*, and the country about it, before I give a description of *Cairo*, I shall do it in this place, though
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A View of Old Cairo.

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I did not make a voyage on the eastern branch of the *Nile* till I left that city, on my going out of *Egypt*.

Four or five miles from the mouth of this branch of the *Nile* is situated *Damiata*, a large town, but most of it ill built, it being chiefly inhabited by fishermen and Janizaries. At the north end it has a very fine large tower of hewn stone, perhaps built by the *Mamalukes*, after they had recovered *Damiata* from the *Christians*. The country from thence to *Gaza* is chiefly inhabited by *Arabs*, who are under no regular government; and the people of *Damiata* have such an aversion to the *European Christians*, that one of them cannot go into a part of the town not usually frequented by those of his religion, without being insulted. This particular aversion to *Europeans*, seems to be handed down to them from their forefathers, and to be occasioned by the Holy War, the chief scene of which in *Egypt* was about *Damiata*, which was taken by the *Christians*, and afterwards restored to the *Egyptians*, as part of the ransom of *Lewis IX*, who had been taken prisoner. No person must appear here in the *European* dress. I myself was two or three times insulted; and having the black sash round my head, often worn by the Janizaries, one of them who passed by pulled it off, which put a stop to my walks into the town. They have here a strict law against taking away the cables and anchors left by the ships driven out to sea; and yet some of the principal persons will frequently employ their own people to take them, and then

negotiate with the captains for money to have them restored out of the hands of those they pretend they dare not discover. The trade here consists in the exporting of rice and coffee to *Turky*, and the importation of soap from the coasts of *Syria*, and of tobacco from *Latickea*.

Proceeding from *Damiata* to *Cairo*, we passed by the large city of *Mansoura*, on the east side of the *Nile*, which I conjecture to be *Tanis*, the *Zoan* of the Scriptures. The canal which runs north of this town falls into the lake *Menzale*. The country on each side of this branch of the *Nile*, is even more beautiful than on the banks of the other already described, it being thicker set with villages surrounded by pleasant groves of palm trees. We stopped at the port of *Great Maballa*, and rode on hired asses about four miles to the city, which is large, and situated between two canals: it is tolerably well built, and is the capital of the province of *Garbieh*. There are about 500 *Copti Christians* there, who have a little mean church. I was recommended to a merchant here, who was, I think, a native of the parts towards *Morocco*; but, though he had made four pilgrimages to *Mecca*, was a very honest and worthy Mussulman. He gave me a man who spoke the *Lingua Franca*, (a corrupt *Italian* used in the East) to attend me wherever I pleased; and a very good apartment in a kane that belonged to him. The next morning he sent us a very handsome collation, when I first tasted the butter of *Egypt* in its greatest perfection, and found

found it very delicate. At night we were served with a very plentiful supper; but though he came to us before we had done, he would not eat: for this is the custom in the East, if they come while persons are at table, which they seldom do, except they attend on those of very superior rank.

The next day I proceeded to the village of *Baalbait*, four or five miles to the north-east. It is situated about a furlong to the east of the canal *Thabanea*, on one of those artificial eminences on which *Busiris* was probably built, a city famous for its temple dedicated to *Isis*; there being great remains of a temple there, the most costly in its materials of any in *Egypt*. From these ruins, which are on the low ground, the temple seems to have been about 200 feet long, and 100 broad; and at about 100 feet distance it is surrounded by a mound raised to keep out the *Nile*. The outside of this structure was of grey granite, and the inside and columns of red; the capitals being the head of *Isis*. There appears to have been four rows, of 12 columns each, in the temple; but what commanded my attention still more, was the exquisite beauty of the sculpture; for though the figures are only about four feet high, there is something so fine, and so divine, in the mien of the Deities and Priests, that far exceeds any thing I ever saw in that way. The natives are constantly destroying these fine fragments of *Egyptian* antiquities, and I saw some of the pillars cut into mill-stones.

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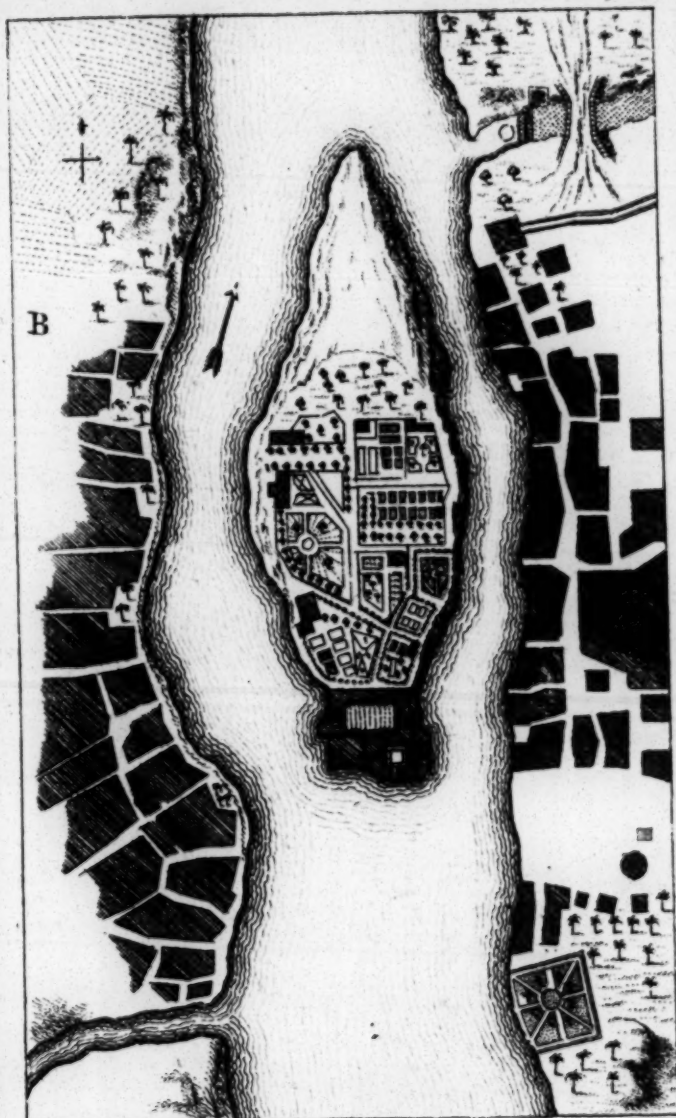
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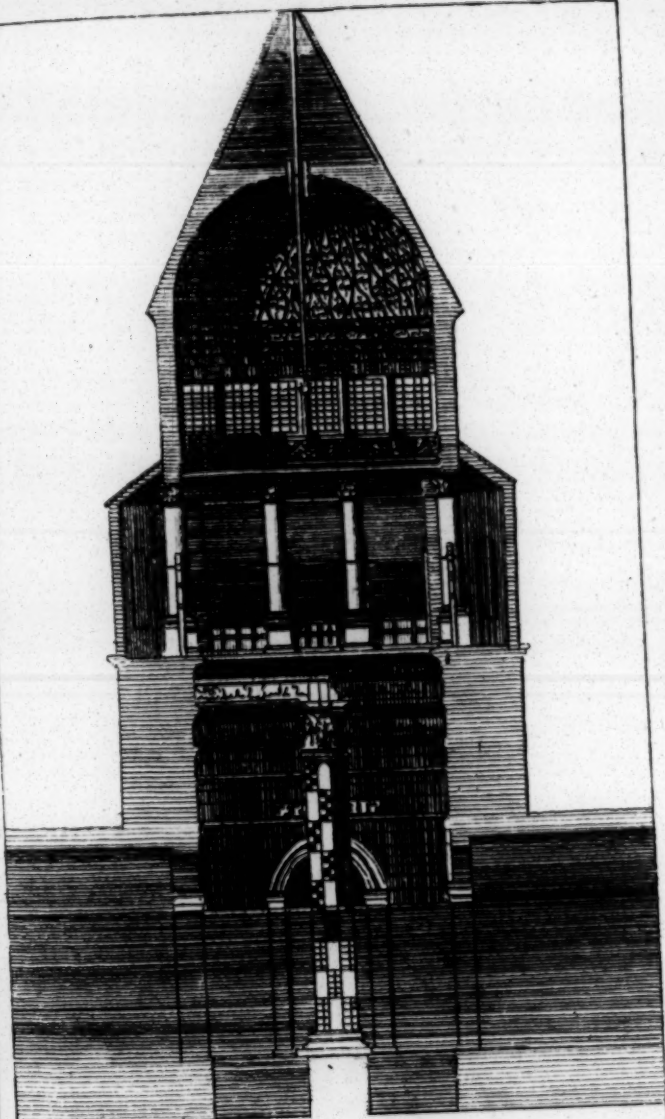
From this place we returned to the boat, and proceeding towards *Cairo*, passed by *Semenud* and *Aboufir*, two considerable towns. Having entered the *Nile* where it runs in one stream, we find, about a league to the eastward, the remains of the ancient city of *Heliopolis*, which is the *Or* of the Scriptures. This was a city of great antiquity, famous for the worship of the sun. A large mound encompasses the whole; and at the entrance on the west end are the ruins of a Sphynx, of a bright shining yellow marble. Almost opposite to the gate, but a little more to the south, is an obelisk 67 feet and a half high; and there was doubtless another to the north. The priests of *Heliopolis* were the most famous of all *Egypt* for the study of philosophy and astronomy, and were the first who computed time by years of 365 days. *Herodotus* came here to be instructed in all the learning of the *Egyptians*; and *Strabo*, when he came to this city, was shewn the apartments of *Plato* and *Eudoxus*.

A little to the south of the above inclosure is the village of *Matarea*. The *Christians* of the country have a tradition, that the holy family lay concealed here for some time when they came into *Egypt*; and add, that a tree opened and became hollow, to receive and shelter them from some bad people. The *Coptis* even pretend to shew the very tree, which is hollow, and of the sort called *Pharaoh's Fig*, and take away pieces of it as relics; but the *Romans* say that the tree fell down, and was
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*A Plan of the Isle of Roida.
A. Part of Cairo. B. Part of Gize.*

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*A Section of the Mikias in the
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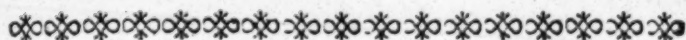
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carried away by the Monks of the convent belonging to *Jerusalem*.



C H A P. III.

A particular Description of Grand Cairo, and the Places in its Neighbourhood.

THE city of *Grand Cairo* consists at present of three towns or cities, a mile distant from each other; that is, *Old Cairo*, *Cairo* properly so called, and the port named *Bulac*. In *Old Cairo* are what are commonly termed *Joseph's Granaries*. These are only square courts encompassed by walls about 15 feet high, built chiefly with brick, and strengthened with semicircular buttresses. They are filled with corn, having only room left to enter at the door. The grain is covered over with matting, and the doors shut only with wooden locks; but the inspectors of the granaries fix their seal upon a handful of clay, which they put on the locks, and use as wax. [Here is deposited the corn that is paid as a tax to the Grand Signior.] It is brought from *Upper Egypt*, and distributed out to the soldiers as a part of their pay. [This granary, notwithstanding its name, is not very antique: its walls are partly of the time of the *Saracens*.]

At the north end of *Old Cairo* is a magnificent plain building, for raising the water of
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the *Nile* to the aqueduct. This structure is said to have been erected by *Campion*, the immediate predecessor of the last King of the *Mamaluks*; it is an hexagon; each side is between 80 and 90 feet long, and about as many in height. The water comes into a reservoir below, and is drawn up by five oxen which turn so many *Persian* wheels, that empty the water into the aqueduct: these wheels are turned at the top of the building, to which there is an ascent on the outside for the oxen to go up. Both this edifice and the aqueduct are built with free-stone; and are for conveying water to the castle. The aqueduct is supported by arches and piers of different dimensions; the former being from ten to fifteen feet wide, and the piers about ten. I numbered 289 arches. These are low towards the castle hill, where the water runs into a reservoir, whence it is raised up to the castle by several wheels one over another.

Opposite to this water-house is the canal that conveys the water to *Cairo*, which seems to be that made by *Trajan*. Near the mouth of it they annually perform the ceremony of opening the canal, with great rejoicings, by breaking down a mound when the *Nile* has arisen to a certain height.

Old *Cairo* is at present reduced to a very small compass, it not being above two miles round: it is the port for the boats that come from upper *Egypt*; and some of the Beys have houses there, to which they retire at the rising of the *Nile*. The *Coptis* have twelve churches
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and a convent, mostly in one quarter of the town; and pretend that the Holy Family was in a cave in the church dedicated to St. *Sergius*. These churches are generally adorned with columns in the front: they have two isles, with galleries over them supported by pillars; and the part for the altar is separated by a partition that is often finely adorned with carving, and inlaid with ivory and tortoise-shell. The *Roman Catholics* have an hospital belonging to the fathers of the *Holy Land*; and the *Jews* have a synagogue, said to have been built about 1600 years ago, in the manner it now is, which nearly resembles our churches. They pretend that the Prophet *Jeremiah* was on the very spot where they usually read the Law, and that they have a manuscript of the Bible written by *Ezra*, which is held so sacred that none are permitted to touch it: it is in a niche in the wall about ten feet high, before which a curtain is drawn, and lamps kept continually burning. There are here also about half a dozen mosques with their minarets, among which that named *Amrah* is said to have been a church; but what is most remarkable, is its having near 400 pillars, which, with their capitals, seem to have been collected from several ancient buildings.

[At half a league to the south of old *Cairo* is the great mosque of *Atter-Eunaby*, situated on a point of land projecting into the *Nile*. For this mosque the *Mahometans* have a great veneration, from the tradition that *Omar* their first Califf, going to the place where it was afterwards founded to his honour, left the
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print of his foot upon a piece of marble. This edifice has nothing extraordinary, except a gallery of antique columns, so ill ranged that frequently the capitals, turned topsy-turvy, served as pedestals, and the pedestals are employed to serve as capitals.]

From old *Cairo* I made a short excursion to the pleasant isle of *Raoudah* or *Roida*, which is opposite to it. The channel of the *Nile* between is dry when the water is low. This island is near a mile long; towards the north end is the village of *Roida*, and at the south end is the *Mikias*, or house in which is the famous pillar for measuring the *Nile*. This is fixed in a deep basin; the bottom of which is on a level with the bed of the river, the water passing through it. This pillar, which is placed under a dome, and crowned with a *Corinthian* capital, is divided into measures for observing the rise of the waters; and from the court that leads to the house, is a descent to the *Nile* by steps, on which the common people believe that *Moses* was found, after he had been exposed on the banks of the river.

Half a mile to the north of old *Cairo* is *Cassaroline*, where there are gardens of citrons, oranges, lemons and cassia; but it is most remarkable for a convent of Dervises, who affecting an extraordinary sanctity, may be said to live in their mosque, which is a large square room, covered with a very fine dome.

Bulac is situated about a mile farther to the north, and is near two miles round. This being the port for all boats that come up the river from

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from all the parts of *Delta*, it has a custom-house, with many warehouses, and kanes for travellers ; but is remarkable for nothing but its fine bagnio.

The city of *New Cairo*, which is seated about a mile from the river, extends eastward near two miles to a mountain, and is about seven miles round : but it is said to have been larger when it was the centre of trade from the *East Indies*. It was then walled round ; but only part of the wall, with the castle, and some magnificent gates, built by the *Mamalukes*, are now standing. The canal, cut from the *Nile*, runs through the city ; but it is only to be seen from the back of the houses built on its banks ; and tho' there are several bridges over it, yet, houses being built on each side of them, the view of the water is even there intercepted ; but when it is dry it appears like a street, the people passing along it. However, from the time when it begins to dry, the smell of the mud and stagnated waters becomes very offensive.

[One of the most singular customs observed at *Cairo*, is the ceremonies observed at opening this canal. When the *Nile* begins to swell, they cast up a bank of earth across the end of the street near the river ; and in the month of *August*, when the water is arisen to a proper height, the *Bassa*, attended by his guards, proceeds on horseback along the canal, and coming to the end of it, strikes the bank, takes horse, and riding back, leaves several persons to break it down. On his return from the bank, he is followed

followed by great crowds singing and striking each other with cudgels: the water at length flows in, accompanied by a number of men and boys swimming, while others throw one another into it, and shew a thousand idle pranks. Fire-works are discharged, and all the time the canal is filling, it is covered with boats filled with young men singing and playing upon instruments, to shew their joy for the fertility produced by the *Nile*.]

If we form an idea of several squares about the city, from a quarter to three quarters of a mile round, that receive and retain the water of the *Nile*, conveyed to them by the canal, as the river rises, we shall have a pretty just notion of the several lakes, which, during the greatest part of the year, are in the city: when nothing can be imagined more beautiful, for they are surrounded by the best houses; and in the summer, when the *Nile* is high, are covered with the fine boats and barges of all the persons of distinction, who spend the evenings with their ladies on the water. Concerts of music, I am told, are never wanting, and sometimes fire-works are added. All the houses round are in a manner illuminated, and the windows filled with spectators. This pleasing scene is however much altered when the waters are gone off, and nothing appears but mud. Yet this is soon succeeded by the agreeable view of the green corn, and afterwards of harvest, in the midst of a great city, on the very spot where a few months before the boats were sailing.

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The streets, like those of all the *Turkish* cities, are very narrow. The widest extends the whole length of the place; but would only be considered in *Europe* as a lane: and the others are so narrow, that the inhabitants frequently spread a slight stuff across the tops of their houses from one side to the other, to defend them from the sun. Most of the streets, or at least each end of every district, is shut up at night with gates, and guarded by two or three Janizaries, so that no idle people can lurk about them without being discovered. Several streets consist only of shops, without any houses, and are locked up at night when the traders return home; and shops of the same trade are generally together.

The *Turkish* houses in general, especially in *Cairo*, make a disagreeable appearance; they are commonly built round a court, where they are seen to the best advantage: nothing but use is considered in the side next the street; as every ornament is reserved for the saloon within. Thus being built below of stone, and above of a sort of cage-work, sometimes filled up with unburnt brick, with few or no windows towards the street, they are very disagreeable to those who have observed the regularity and beauty of *European* cities. I went to see some of the best houses in *Cairo*, and found that the Great have a saloon for common use, and another for state; and as they have four wives, each has a saloon with apartments that have no communication with the other parts of the house, except the common entrance for the servants,

which is kept locked ; and the private entrance, the key of which is kept by the master. A machine, that turns round like those used in nurseries, receives any thing they want to take in or deliver out, without their seeing one another.

At the house of *Osman* Bey, there is a fine saloon with a lobby before it: the grand room is an oblong square with an octagon marble pillar in the middle; this room is inlaid on two sides, about eight feet high, with pannels of grey marble, each bordered with *Mosaic* work; but the end at which one enters, and the side where are the windows, are not finished in this manner: the sofa extends all round the room, furnished with the richest velvet cushions, and the floor is covered with fine carpets.

I also visited a much more ancient edifice, said to have been built by Sultan *Nasir Ibn Calaboun*, or *Calaun*, the seventh King of *Egypt* of the race of the *Mamelukes*, who lived about the year 1279, which is also built round a small court. The entrance to the grand apartment is by a fine old door, somewhat in the *Gothic* taste. It has a magnificent saloon in the figure of a *Greek* cross, with a cupola in the middle, and is wainscotted ten feet high in a very costly manner: round at top, about two feet deep, are *Arabic* inscriptions; then for two feet more are works of mother of pearl and fine marbles, in the figure of small arches. Below this the wall is covered with pannels, some of the finest marbles, and others of mother of pearl;

pearl; all the pannels are surrounded with a border of *Mosaic* work in mother of pearl and blue smalt, or a sort of glass that is not transparent.

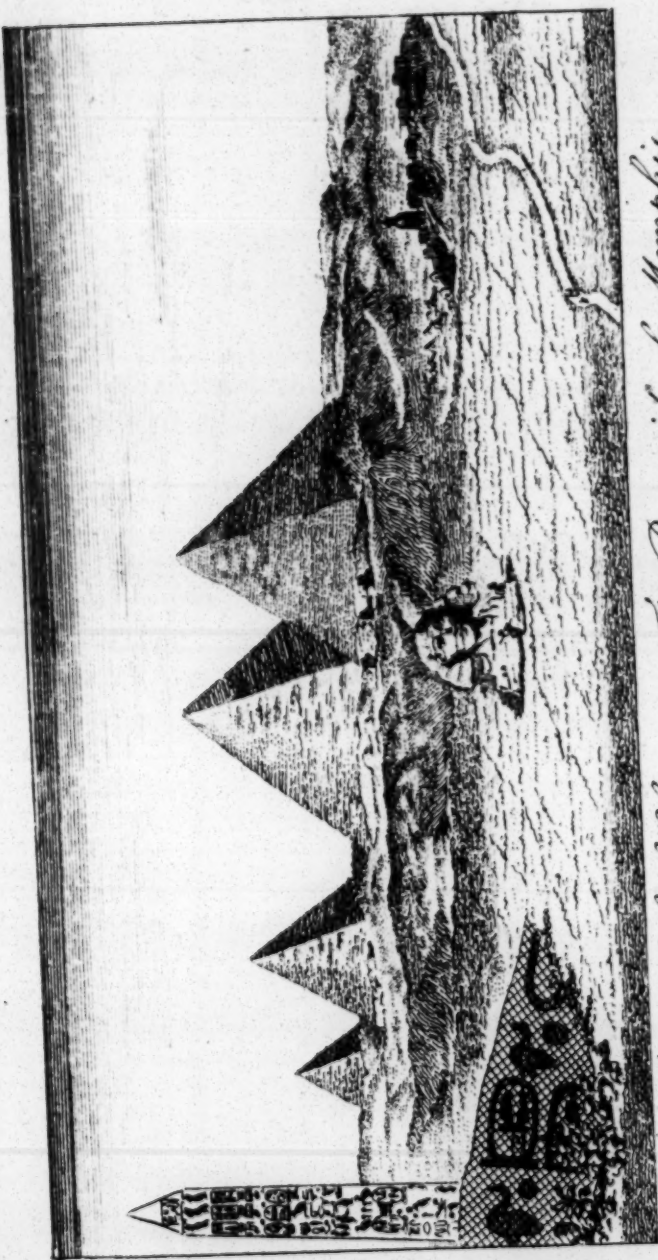
In and about the city are several magnificent mosques; but those of Sultan *Hassan*, near the foot of the castle hill, exceeds them all in the solidity of the building, and in its grandeur and magnificence, which strikes the beholder in a surprizing manner. It is very lofty and of an oblong square figure, crowned with a cornice all round, that projects a great way, and is adorned, after the *Turkish* manner, with a kind of grotesque carving. The entrance is inlaid with several kinds of marble, carved as at the top. The ascent was by several steps; but these are broken down, and the door walled up; because in public insurrections the rebels have often taken shelter there.

To the north-east of the town is a fine mosque called *Kubbe-el-Azab*; which is about 60 feet square, with a beautiful dome over it, raised on a base of 16 sides, in each of which is a window. It is wainscotted round with all the most beautiful marbles, among which are several fine slabs of red and green porphyry; the borders round the pannels are carved and gilt; above is a sort of frieze, covered with sentences cut in large gilt characters called the *Couphe*, in which they here anciently writ the *Arabic* language. The walls above have *Arabic* inscriptions in letters of gold, and the whole cupola is painted and gilt in the finest manner. All over the mosque are hung glass lamps and

ostriches eggs. Adjoining to this edifice are several apartments built for the priests, and some grand ones for the persons of rank who sometimes reside here.

The castle of *Cairo* is situated on a rocky hill, and is said to have been built by *Saladin*. It is walled round, and is of very difficult access; but it is so commanded by a hill to the east, as to be of no strength since the invention of cannon. At the west-end are the remains of very grand apartments, some of them covered with domes, and adorned with pictures in *Mosaic* work: but this part of the building is now only used for weaving, embroidering, and preparing the hangings and coverings they annually send to *Mecca*. I saw them about this work; and though they think it a profanation for a *Christian* so much as to touch those rich damasks, I ventured to approach them. Above this is a higher ground, near a grand saloon called *Joseph's Hall*, from which there is a most delightful prospect of the city, the pyramids, and all the adjacent country. It was probably a terrace to this saloon, which is now open on every side, except to the south, and is adorned with very large and beautiful pillars of red granite, some of which have capitals of the *Corinthian* order, others are very plain; some are only marked out in lines like leaves, and many of them are only plain stones, that have but little resemblance to capitals. In the west part of the castle is the jail, which the common people will have to be the prison in which *Joseph* was confined. About the middle of the
castle

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*The Obelisk of Cleopatra, The Pyramids of Memphis
and the Sphinx.*

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castle is a large court, on the south side of which are the Bassa's apartments, and the great Divan, which I had the pleasure of seeing: the Beys assemble three times a week under the Kaia or Prime Minister of the Bassa, and the latter, whenever he pleases, sits in a room behind, that has a communication by some lattice windows. A stranger may enter with the Consul's Dragoman, or Interpreter; and being afterwards conducted to the Bassa's coffee-room, is civilly entertained by his people with sweetmeats and coffee. At a small distance is the mint, where they coin their gold, and small pieces of iron washed over with silver. These are called Medines, and are of the value of three farthings. In the castle is also a well, that has been much admired on account of its great depth, it being cut through the side of the rock, and the water being brought up by several *Persian* wheels turned by oxen, and placed over one another. This is called *Joseph's* well, not from the Patriarch *Joseph*, but from a Grand Vizier of that name, who had the care of the work under Sultan *Mahomet*, about 700 years ago. In short, this castle, which is about a mile in circumference, resembles a little town; but the greatest part of it is in a very ruinous condition.

To the south of the castle is a sort of ancient suburb called *Caraffa*, at the entrance of which are some magnificent tombs covered with domes, said to be the monuments of some Kings of *Egypt*: the people say they are the Califfs, the relations of *Mahomet*, who con-

quered this country; and so great a veneration have they for them, that they oblige the *Christians* and *Jews* who pass this way, to descend from their asses out of respect to them.

On my going up to the top of the hill which commands the castle, I observed several grottos all up the side in many stories, several of which are inaccessible: but there is a way to others by a narrow terrace: they are generally lofty rooms eight or ten feet square. On the top, towards the brow of the hill, are two rooms with holes on the top to let in light. Over which is raised a place, where the Great often go to enjoy one of the finest prospects in *Egypt*, it commanding a view of *Cairo*, and of all the country, especially into *Delta*, as far as the eye can reach. Over the south cliff is a mosque in which was interred the Sheik *Duife*, who has given name both to the hill and the mosque. This structure is painted all over the inside with flowers on a red ground. We had free admittance every where; the Sheik spread a carpet before the mosque, and served a collation, of which we partook. On an eminence beyond the mosque, is a solid stone building about three feet square, on which the Sheik mounts to pray on any extraordinary occasion.

The principal part of the inhabitants seem to be descended from the *Mameluke* race. There are also some *Greeks*, many *Jews*, and a few *Armenians*. Of the *Europeans* there are settled here only the *English*, *French*, and some *Italians* from *Leghorn* and *Venice*. When any of the
English

English happen to die in any part of the *Levant*, where there is no *English* Chaplain, they are interred with the *Greeks*, and according to the ceremonies of their church.

The *European* merchants, considering how much they are confined, live agreeably enough among themselves; they are generally sociable with those of their own nation, and in so plentiful a country possess whatever is capable of making life pass agreeably. They spend the morning in business, and often pass the remainder of the day in the fields and gardens to the north of *Cairo*; there being little danger within a mile of the city. Sometimes the whole day is spent in diversions; and as great part of their affairs is transacted by the *Jews*, they have a relaxation from business, both on the *Jewish* and the *Christian* Sabbath. When the *Nile* has overflowed its banks, and little business is to be done, they retire to their houses at Old *Cairo* and *Gize*, where they pass their time as agreeably as the circumstances of the place will admit.

The trade of *Cairo* consists in the importation of broad cloths, tin and lead, and the exportation of coffee, senna, flax, and several drugs mostly brought from *Persia*. The natives also import raw silk from *Asia*, which they chiefly manufacture into sattins, and silks in imitation of those of *India*, and in some places they make a coarse kind of linen. Sugar, of the growth of this country, is also made here; but it is neither cheap nor fine; there is, however, a very fine sort made for the use of the Grand Signior;

Signior; but it is very dear, and not commonly to be met with for sale. Furniture for horses, and lattices for windows, of brass, iron, and turned wood, are made here in great perfection. In the province of *Delta* and about *Menoufieh*, fine matting is made of dyed rushes, and from thence sent not only all over the *Turkish* Empire, but to most parts of *Europe*.

Amidst the curiosities observable at *Cairo*, that of the hatching of chickens is none of the least. This last is performed by heating ovens of so temperate a heat as to imitate the natural warmth of the hen, and putting about 8000 eggs in an oven, the chickens are produced in 22 days. This employment is continued four months, during which some hundred thousand chickens are hatched in this manner and sold. If it happens to thunder, great numbers of the chickens miscarry; besides, the chickens thus hatched often want a claw, a rump, or are some other way imperfect. I have been informed, that only the people of one village are masters of the art, and that at the proper time of the year they spread themselves all over *Egypt*. *

There are few arts in any perfection higher up the *Nile*, or indeed in any other parts of

* The Great Duke of *Florence* sent for persons employed in thus producing chickens, who actually performed the same art with success in his dominions: the late celebrated M. *Reaumur*, after many experiments, found it practicable in *France*, and has shewn the manner of doing it in a work on that subject, which is translated into *English*.

Egypt :

Egypt: this, with the convenience of water-carriage, makes *Cairo* a place of great trade; and, as little credit is given by the *Turks*, there is generally a vast conflux of people at this city.



C H A P. IV.

*Of the Pyramids of Memphis *, and those of Sacara; with a Description of the Catacombs, and of the ancient Method observed by the Egyptians in embalming their Dead.*

THE monuments near *Cairo*, most worthy of the curiosity of a traveller, are the Pyramids, which have been formerly ranked among the seven wonders of the world, and still demand our admiration. It is remarkable that these superb monuments are no where to be found but in *Egypt*. Indeed there is one at *Rome*, which serves for a tomb to *C. Cestus*; but it is no more than a mere imitation, and is surpassed in size by the least of those in *Egypt*. These are situated upon the rock, at the foot of the high mountains that accompany the *Nile* in its course, and separate *Egypt* and *Lybia*. They have been all raised

* This account of the pyramids of *Memphis* is chiefly taken from the observations of the ingenious Mr. *Norden*; with which we have intermixed those of the learned Dr. *Pococke*.

as sepulchres; but their architecture, as well on the inside as without, is extremely different, with respect to distribution, materials, and grandeur; some are open, others ruined, and most of them are closed; but there are none that have not been damaged. The prodigious quantity of materials used in constructing them, renders it impossible that they should be all built at the same time; and those that have been the last erected, greatly surpass the first in grandeur and magnificence. They are the works of the remotest antiquity, and even more early than the times of the most ancient historians whose writings have been transmitted to us; the very epocha of their beginning, was lost at the time when the first *Greek* philosophers travelled into *Egypt*. It is not improbable that the invention of pyramids was owing to the ignorance of the people, in having no other method of covering a great circumference, before the art of arching and employing columns to support a roof were invented. It is indeed a mortifying consideration, that the most durable works in architecture, have been owing to ignorance: thus the famous aqueducts of the ancients, the remains of which are the wonder of the present times, were owing to their not knowing that water in pipes would rise up nearly to the same height as that from which it falls.

The common people of *Egypt* have a tradition, that there were anciently giants in that country, who raised, without much difficulty, the pyramids, and the vast palaces and the temples,
whose

whose remains are at present the objects of our admiration. But this ridiculous opinion is confuted, by observing, that, had this been the case, the entrances of the caves, from whence they have drawn stones for these purposes, would have been larger than they are; that the gates of the buildings which still subsist, would have had more height and breadth; that the passages of the pyramids, at present so narrow that scarcely a man of our times can drag himself along lying on his belly, would have been by no means proper for men of such a stature; and that the coffin in the largest and last pyramid, is an incontestable proof of the falsity of all such extravagant ideas, since it determines the size of the prince's body for whom the pyramid was built; and the passages shew, that the workmen were not of a larger size than the Prince, since the entrance and the egress scarce give sufficient room for men of the common stature.

The principal pyramids are at the south-east of *Gize*, a village three hours voyage up the *Nile* from *Cairo*, and situated on the western shore. As it is believed that the city of *Memphis* was near this place, they are commonly called the pyramids of *Memphis*. On your arrival there, you find four of the pyramids that deserve the greatest attention of the curious; for tho' there are seven or eight others in the neighbourhood, they are not to be compared with the former, especially as they have been almost entirely ruined. The four principal are nearly upon the same diagonal line, and about 400
paces

paces distant from each other. Their four faces exactly correspond to the four cardinal points, the north, the south, the east, and the west. The two most northerly are the greatest, and have 500 feet perpendicular height, and according to Mr. *Greaves*, who measured the bottom of the first, it is exactly 693 *English* feet square; and therefore covers something more than eleven acres; the inclined plane is equal to the base, and the angles and base form an equilateral triangle. The number of steps has been very differently related; but they are between 207 and 212. These steps are from two feet and a half to four feet high, and are broad in proportion to their height. But though the two others are much less, they have some particularities, that cause them to be examined and admired. It appears that the rock at the foot of the mountains, not being every where level, has been smoothed by the chisel. This rocky plain is about 80 feet perpendicular above the level of the ground, that is always overflowed by the *Nile*, and is a *Danish* league in circumference. Notwithstanding its being a continual rock, it is almost covered with a flying sand, brought thither by the wind from the adjacent high mountains: in this sand is a great number of shells and petrified oysters; a thing the more surprizing, as this plain is never overflowed by the *Nile*, which besides has not throughout its whole course any shell-fish. In this quarter we also find those beautiful flint-stones, which, on account of the singularity of their colours, are much
more

more esteemed than agate, and of which snuff-boxes and handles for knives are made at *Cairo*.

A pyramid is the most solid figure that can be given to any building. There is no way to ruin it, but by beginning at the top; for it rests upon a base too firm to be attacked in that part, and whoever would undertake it would find as much difficulty as there was to raise it.

The most northern of these great pyramids is the only one that is open; and as we meet with that first, I shall begin my description with it. It is necessary to be very near it, in order to form a just idea of the extent of its enormous bulk. The external part is chiefly built of great square stones cut from the rock, which extends along the *Nile*, where to this day we see the caves from whence they have been taken. The size of these stones is not equal; but they have all the figure of a prism, that they may lie perfectly close together. It might be imagined that each range should form an even step round the pyramid; but the architect has only observed the pyramidal figure, without troubling himself about the regularity of the steps, and it appears that this inequality of the stones, which differ four, five, and even ten inches, is the reason why so many travellers, who have counted the degrees of the pyramids, always differ with regard to the number. These kind of steps were not designed for mounting or descending; and regularity was sought no farther than was necessary for the general shape of the pyramid, and for the facility of the work. We find that their external

nal lays are only compacted by the weight of the stones, without mortar, without lead, and without cramps of any metal; but in the body of the pyramid they have been obliged to use a mortar mixed of lime, earth and clay. This plainly appears at the entrance of the second passage of the first pyramid, which has been opened by force. At its four corners it is easily perceived, that the lower stones are placed on the rock without any other foundation; but beyond them, quite to the middle of each face, the wind has formed a slope of sand, which on the north side rises so high, that it affords a commodious ascent quite to the entrance of the pyramid, which is about 48 feet high.

On getting up to the entrance you discharge a pistol to frighten away the bats, after which two *Arabs*, whom you are obliged to have for your attendants, enter, and remove the sand, with which the passage is almost stopped up. After these precautions, you strip yourself to your shirt, on account of the excessive heat constantly felt in the pyramids: In this condition you enter the passage, every one of the company having a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of causing too much smoke. Being arrived at the extremity of the gallery where the passage is forced, you find an opening barely a foot and a half in height, and two feet in breadth; yet through this hole you are obliged to pass. The traveller, instead of creeping, commonly lays himself down and each of the two *Arabs*, that went before, takes one of his
legs,

legs, and thus drag him through over the sand and dust.

On having passed this streight, which is luckily no more than two ells long, you find a large place, where you commonly take some refreshments; and this gives courage for penetrating into the second gallery.

It is here proper to observe, that all these passages, except the fourth, are nearly of the same size, that is three feet and a half square, and lined on the four sides, by great stones of white marble, so polished, that this, with the acclivity of the way, would render them impassable, were it not for little holes cut for resting the feet in. It costs a great deal of trouble to advance forwards, and if you make a false step, you will slide backwards to the place from whence you set out: however, by observing these holes, you proceed commodiously enough, though always stooping, to the end of the second passage, where is a resting place, on the right hand of which is an opening into a kind of well, wherein nothing is to be found but bats; and you descend not by means of any steps, but by a perpendicular pipe, as chimney-sweepers descend a chimney.

At the extremity of this resting - place begins the third gallery, leading to the inferior chamber. It runs horizontally in a strait line. Before the chamber are some stones, with which the way is embarrassed, but with some trouble you surmount that difficulty; and find that the inside of the chamber is also covered
with

with stones. This chamber has a sharp raised vault, and is throughout coated with granite, once perfectly polished, but at present extremely black with the smoke of the torches used in visiting it. Whoever would examine the way through which they have drawn the stones into this room, must expose himself to the same ceremony as is practised in passing from the first gallery to the second; but few are willing to take that trouble, as it is known that it does not reach far, and there is nothing to be seen in it but a niche.

Having visited the lower chamber, you return to the resting place, and ascend upwards by fastening your feet as before, 'till coming to the end of the fourth gallery, you meet with a little platform. You must afterwards begin to climb again; but soon finding a new opening, where you may stand upright, you contemplate a sort of little room, which is at first no more than a palm's breadth larger than the galleries, but enlarges itself afterwards on both sides; and at length, by stooping for the last time, you pass the remainder of the fifth gallery, that leads in a horizontal line to the upper chamber, which, like the former, is coated and covered with great stones of granite. On the left side is a coffin of granite, of the figure of a parallelopiped, without any other ornament. It is extremely well hollowed, and, on being struck with a key, sounds like a bell. Near this coffin you perceive a very deep hole, made since the building of this pyramid was finished. It is probable that there was a cavity under-

underneath ; for it looks as if the pavement had sunk in. In this chamber are also two little passages, which are choaked up with stones thrown in by the curious to know their depth.

While, in this room, people commonly discharge a pistol, which makes a noise resembling thunder. You then return in the same manner you came, and with the same difficulty, on account of the stones and sand with which the entrance is embarrassed.

As soon as you are out of the pyramid, you dress, wrap yourself up warm, and drink a glass of some strong liquor to preserve yourself from a pleurisy, occasioned by the sudden change from an extremely hot to a temperate air. At length having regained your natural heat, you mount up to the top of the pyramid, in order to enjoy a delightful prospect of the country around it. The method of ascending is by the angle to the north east ; and when the steps are high, or one step entirely broke away, you are obliged to look for a convenient place, where the steps are entire, or a high step is mouldered away, so as to make the ascent more easy. On the top you perceive, as well as at the entrance and in the chambers, the names of abundance of people who have at different times visited this pyramid, and were willing to transmit the memory of their being there to posterity. *Herodotus* supposes that this pyramid was built by *Cheops* King of *Egypt*.

Having well considered this first pyramid you take leave of it, and approach the second, which on your coming near it appears even

higher than the first; but this is owing to its standing on a more elevated foundation; for in other respects they are both of the same size. The only difference is, that the second is so well closed, that you see not the least mark which shews that it has been opened, and that its summit is coated on the four sides with granite so well joined and polished, that the boldest man would not attempt to go up it.

On the eastern side you see the ruins of a temple, the stones of which are of a prodigious size, they being six feet broad and deep, and most of them 16 or 17 feet long, and some of them 22, the whole building being 180 feet in front, and 160 in depth. Then descending insensibly, you arrive at the Sphynx, whose enormous bulk attracts your admiration; but it is scarce possible to avoid feeling some indignation at those who have strangely disfigured its nose. This sphynx is cut out of the solid rock; and what has been thought by some to be joinings of the stones, are only veins in the rock. This extraordinary monument is said to have been the sepulchre of *Amasis*. It is about 27 feet high. The lower part of the neck, or beginning of the breast, is 33 feet wide, and it is about 113 feet from the forepart of the neck to the tail. But the sand is risen up in such a manner, that the top of the back is only seen.

The third pyramid is not so high as the two former by 100 feet; but in other respects it resembles them. It is closed like the second, and is without any coating. On the east side of this pyramid was also a temple, which is more distinguishable

tinguishable in its ruins than the other: the stones whereof it was composed, are likewise of a prodigious size.

The fourth pyramid is 100 feet less than the third. It is without coating, is closed, and resembles the others; but has no temple. It has, however, one singularity, which is, that its summit is terminated by a single great stone, that seems to have served as a pedestal. It is besides situated out of the line of the others, being a little more to the west.

These four great pyramids are surrounded by a number that are smaller, and which have for the most part been opened; and two of them are in such ruins that one cannot even discern the chamber.

[If you want any other subject to satisfy your curiosity, you need only approach two antique bridges, raised on a plain annually overflowed by the *Nile*, at about half a league to the eastward of the first pyramid, and the same distance from the mountains. The first of these bridges extends north and south, and the other east and west. Being situated in a tract of country not more exposed to the waters than the other plains, it is impossible to conceive the reason of their foundation; but their fabric, and the inscriptions we find on them, shew that they were built by the *Saracens*. That which extends from the north to the south has ten arches; it is 241 feet in length, and 20 feet four inches in breadth. They are built with large pieces of free-stone, and are raised 22 feet above the horizon.]

Some

Some time after, I went to visit the pyramids of *Saccara*, which are not ten miles distant from those of *Gize*. On my arrival at *Saccara*, which is a poor mean village at the foot of a hill, having letters of recommendation, I went to the house of the Sheik, who, according to custom, set his provisions before me, and promised, after being at the mosque at noon, it being then *Friday*, to accompany me to the pyramids that were near, which he accordingly did; and that day, and the two following, I made my observations with the more exactness, as few persons have described any thing particular here except the catacombs. These pyramids extend from north to south, and are situated at the foot of the mountains in a plain, that seems as if nature had contrived it for that purpose, it not only being of great extent, but so high, that it is never overflowed by the *Nile*; and it appears that the ancient city of *Memphis* extended almost to this place.

One of these pyramids rising above the rest is called *Il-Henem-Elkebere-El-Barieh*, or *the Great Pyramid to the North*. As there are heaps of stones around it that have fallen off, and I had no instruments to take the level, I was obliged to measure the pyramid at a distance, by beginning opposite to the angles; and in this manner found the north side to be 710 feet, and the east side 690. The perpendicular height is 345 feet, and on the top the north side is 20 feet, and the east side only 15. There are

156 steps, each from two to three feet high. This pyramid is built of the same kind of free-stone as the others; but was cased with a fine hard stone, which in several parts is still remaining, though a great deal is fallen down. On the north side, about one third of the way up, is an entrance three feet five inches wide, and four feet two inches deep. The stones within are of the height and breadth of the entrance, and about five feet long. We entered this passage, which is steep, and has holes cut as rests for the feet: but it was with great difficulty we made our way for the last 25 feet, the passage being almost filled up with sand. Having passed through, we entered a room 22 feet and a half long, and 11 feet ten inches broad. At the height of ten feet six inches a tier of stones projected on each side five inches inwards: and in the same manner 12 tiers projected one further than another, till they met at the top. To the west of this room is such another; and at the further end of both, in the middle of the fifth and sixth tiers of stone, is a door, each of which leads to a small room, as I was informed by a gentleman who contrived a ladder in order to get up to it. These rooms are of a smooth white stone, but not very large, there being only seven stones in length, and three or four in width.

About a mile to the south-east is another great pyramid, called the Great Pyramid to the South, which is about 600 feet square at the bottom. It is very remarkable, that it seems to incline with a greater angle from the height of

280 feet than it does below. It appears to have been cased all the way up, and is built of very good hewn stone even within, as I observed where the outer surface is in some places broke away : for it is ruined in many parts ; but not so as to render it possible for any person to get to the top.

On a lower ground nearer to the east-edge of the mountain, and about two miles to the east of the last great pyramid, is one built of unburnt brick, which seems to be made of the mud brought from the *Nile* ; it being of a sandy black earth, with some pebbles and shells in it ; and mixed up with chopped straw, in order to bind the clay together, as unburnt bricks are now made in *Egypt*, and many other parts of the east. Some of these bricks I found 13 inches and a half long, six inches and a half broad, and four inches thick ; and others 15 inches long, seven broad, and four inches three quarters thick ; but they were not laid so as to bind each other. This pyramid is much crumbled and ruined. On measuring it I found it to be 157 feet on the north side, and 210 on the west ; it being much broke away on the east and west sides. It is 150 feet high, and at the top measured 43 feet by 35. By what I could judge from its present state, I concluded that it was built with five degrees, each being 10 feet broad and 30 deep ; but the ascent to it is easy, as the bricks are crumbled away.

The other pyramids are of stone, and of different sizes ; they are all in a ruinous condition,

tion, and may amount, in the whole, to about twenty.

Another day I went to see the catacombs, which are in the same plain in which the pyramids are situated; and was first conducted to that of the mummies. The entrance to it is by a kind of well about four feet square, and twenty feet deep, cut through a flaty rock: but this rock is covered with sand, that is often moved by the wind, and fills up the holes. However, some of these wells are cased with large unburnt brick, as far as the depth of the sand. The usual method of letting people down with ropes being very painful, I had provided myself with a rope-ladder, by which I descended more conveniently, though not without being incommoded with the sand falling from the top. There were, I observed, holes on each side to descend by; but most of them seemed worn away, and to be of no use. On being got to the bottom, I found myself in a passage five feet wide, and about 50 feet long, almost filled up with sand: having got to the end of it, I turned down another passage on the left hand about six feet high, on one side of which were apartments with benches about two feet above the floor. On these I suppose the mummies were placed; but if they were set upright, there must have been some method of supporting them. On the other side are narrow cells just big enough to receive a large coffin. At the end of this alley I turned on my right hand into another which was narrower, and on each side were niches, that seem-

ed designed for coffins placed upright. From this passage are cut oblong square apartments, filled with the remains of mummies; and probably here the inferior persons of a family were deposited, and piled upon one another, while the heads of the family were placed in the niches. Each family had perhaps originally its burial-place, and as the family increased, they branched out these sepulchral grotts, that every descendant might have a separate place for his family.

I then went to the catacomb of the Birds, which has the same kind of entrance, only it is about 30 feet deep: the passage from it is about eight feet wide, and almost full of sand. This catacomb is much more magnificent than the others, it being the sepulchre of those birds and other animals, worshipped by the ancient *Egyptians*; for when they happened to find them dead, they embalmed them, and wrapped them up with the same care as they did human bodies, depositing them in earthen vases covered over and stopped close with mortar. In one of the irregular apartments I saw larger jars that might be for dogs and other animals; of which some have been found, but they are now very rare.

Having described these catacombs, we shall now take a view of the ancient methods observed by the *Egyptians* in embalming human bodies. According to *Herodotus*, there were certain persons appointed for this business, who had three prices according to the beauty of the workmanship. In the most esteemed

method of embalming, they extracted the brains by the nose with a crooked iron, and then poured in drugs; afterwards they opened the body, took out the bowels, washed the inside with palm wine, and having rubbed into it pounded perfumes, filled it with myrrh, cassia, and other spices, and then sewed it up. After this they washed the body with nitre, then let it lie seventy days, and having washed it again, wound it up in swathes of linen, besmearing it over with gums, which the *Egyptians* used instead of glue. The relations then took home the body, and inclosing it in the wooden figure of a man, placed it in the catacombs. Another method of embalming was injecting turpentine of cedar, with a pipe, into the body, without cutting it; they then salted it for seventy days, and afterwards drew out the pipe, which brought the bowels with it by the fundament: the nitre dried up the flesh, leaving nothing but skin and bones. The third way was only by cleansing the inside with salt and water, and salting it for seventy days.

From what *Diodorus* observes, one would imagine that there was a way of preserving the bodies much superior to either of the former; for, according to him, their eye-brows and eyelashes, with the form and appearance of the whole body were so well preserved, that they might be known by their features: whence many of the *Egyptians* kept the bodies of their ancestors in houses adorned at a very great expence, and had the pleasure to see their fore-

fathers, who had been dead many years before they were born, and to observe all their features as well as if they were living. But it does not appear that any bodies were ever discovered embalmed in this manner.

A body I brought from *Egypt*, when I returned to *England*, was in a coffin made with boards, the holes between which were filled up with linen and fine plaster. Four folds of cloth were over the head, the upper one painted blue. Under these was a composition about half an inch thick of gum and cloth, burnt by the heat of the things applied to it; and next to the skin was a coat of gum or bitumen of the thickness of a wafer. The hinder part of the head was filled with bitumen, which had been poured in at the nose, and had penetrated even into the bone of the skull. The body was bound round with a bandage made of linen, about three quarters of an inch broad, under which were four folds of cloth, then a swathe two inches broad, and under that eight different bandages of the same breadth, laid across from the shoulders to the hips on the other side. Under this was a crust of linen about an inch thick, burnt almost to ashes, but sticking together by means of the gums with which it had been smeared. The arms were laid across the breast, the right hand over the left, and the hands lying towards the face. From the hips to the feet were eight bandages two inches broad, one covering about half the other; and under these were bandages an inch thick, consumed by time and the heat of the

drugs:

drugs: but the outer bandages did not seem to have been besmeared with gums. The coffin in which the body was put, was formed of two pieces of wood, hollowed so as to receive the body, and, being put together, were fastened with broad pegs in the top, fixed in holes in the lower part. They were cut into the shape of a human body, as bound up after it is embalmed; and both the coffin and body wrapped up in linen were covered with a thin plaster, and painted.

The birds in the last mentioned catacomb were embalmed much in the same manner, being dipped in gums and aromatic drugs, and bound up with many folds of linen.

I returned from visiting the catacombs sooner than was expected, and, on my unlocking the door of the room the Sheik had given me at his house, a little girl about eight years old ran out of it against me; and laying hold of her she cried out; but I let her go, it being here a great affront for any one to lay hands on the fair sex. On my entering the room I saw a hole had been broke through the cieling, though it was ten feet high; and I suppose the mother had let the child down by a rope, to rifle my baggage, and to convey what they thought proper up the same way she came down. I had caught them in the beginning, and therefore little was lost; though doubtless they thought they should find treasures, as they imagine the *Franks*, as they call all *Europeans*, abound in money. I was a little vexed at this treatment, but thought it most prudent to take
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no notice of it; and the next morning took my leave, the Sheik sending a man to conduct me to *Cairo*.



C H A P. V.

The Author makes an Excursion to Faiume, visits the Ruins of the famous Labyrinth, and returns to Cairo.

BEING recommended to the Cashif or governor of *Faiume*, who was going into that province, I joined him at Old *Cairo*, at the house of *Osman Bey*, where I had a room assigned me, and the Cashif invited me to sup with him; when, having brought some spirituous liquors as a present to him, I took care that he should be supplied at supper, and I found him a merry, chearful companion.

In the morning we set out, and came to the large village of *Mocanan*, with fine plantations of palm-trees about it. Proceeding two miles farther to the south west, we reached *Metrahenny*, where I observed heaps of ruins, and a mound extending a mile north and south, and then north-west to the pyramids near *Saccara*; which I conjecture might be a rampart thrown up to defend the ancient city of *Memphis*. We then passed over the *Canal of the Pyramids*, and stopping, I had my carpet laid at a distance; but the Cashif invited me to him, and I partook with him of a collation of bread,

raw

raw onions, and a sort of salt pickled cheese. After which we pursued our journey, and at length passed the night in a grove of palm-trees. The Cashif sent for me to come to him, and I presented him the liquor I had brought, sitting with him for some time; but he being visited by a great Sheik, I retired; and he afterwards sent me a part of his supper, which had been dressed for him at a neighbouring village.

The next day we ascended some low sandy hills to the south-west, which abound with the *Egyptian* pebble. We afterwards passed through an uneven sandy desert, and came to a vale bounded on the north by small hills made up of large oyster-shells, with a very little red clay between. Those on the surface were not at all changed; but many below, and in the plain, are petrified. We at length arrived at *Tamiea*, at the end of the desert, where a canal runs into the lake *Maris*. The *Arabs* who came out to meet the Cashif, exercised themselves all the way on horseback, by pursuing each other with the pike. When one has the advantage over another, he engages him; he then turns short, and rides away, the other pursuing him till he finds an opportunity to strike, and then he runs off in the same manner. Coming at last to the large village of *Sennours*, we went to the house of the Governor of the place, where a great supper was prepared for the Cashif. A coarse brown woollen cloth being spread over the whole length of the room, cakes of bread were laid all round

it, and about ten dishes, repeated six or seven times, were placed all along the room: as a small sheep boiled whole, a roasted lamb, pilaw, fowls roasted, many dishes of stewed meat, sweet flummery, meat roasted in small pieces, and the like. At the head of the table sat the Cashif, with the great people by him: I might have sat among them, but I kept my seat on the sofa; and when the person on the Cashif's right hand arose, the Cashif called me to take his place, and shewed me great civility. It is customary for every one, as soon as he has done, to get up, wash his hands, and take a draught of water: thus there is a continual succession, till at last the poor come in and eat what is left; for the *Arabs* never set by any thing that comes to their tables. When they kill a sheep they dress it all, call in their neighbours, and afterwards live on bread and their other mean fare. In the morning we had a grand collation in the same manner, consisting of the best sort of bread made with butter, honey, fried eggs, green cheese, and other things.

We were now in the fertile province of *Arfinoe*, said to be the finest spot in all *Egypt*, and the only part which naturally produces olives. But though the people might make the most excellent oil, what they make has an ill taste; which is probably owing to their letting the olives hang too long, in order to obtain the greater quantity of oil.

We now pursued our journey, and reached *Faiume*, after passing through the ruins of the ancient *Arfinoe*, and crossing a bridge over a
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large canal that runs along the north side of the new town.

Faiume is the residence of the Cashif, or Governor of the province; it is about two miles in compass, and is very ill built, chiefly of unburnt brick. Here live several rich people, who have villages belonging to them; and also sixty *Arabs*, who have the title of Sheiks, with one at their head, who is a person of great interest; and these all go to the Divan of the Cadi, which is held twice a week. The inhabitants have here a manufacture of the mats they lay on the floors of their rooms: they are also famous for making rose-water, which is used in many things they eat, as well as to throw on the guests before they offer the incense. They are likewise said to make coarse cloths, and cheap stuffs; to prepare leather, and to make the leathern bags in which they carry water on the backs of camels. The *Franciscans* of the convent of *Jerusalem*, who here go under the denomination of physicians, have a small convent, and the *Coptis* have a church four miles off, though there are many *Christians* in the town. There are vineyards about two leagues to the west, where the *Christians* make very good white-wine: they have likewise fine raisins, and the *Mahometans* make a syrup of the juice of the grape by boiling it; this is brought to the table, and is very agreeable food. I had here an apartment in the Cashif's house; and his people persuaded me to send back my horses, promising that I should be well supplied; but I was afterwards obliged to hire very bad horses
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at an extravagant price. I was daily furnished with provisions in my own room, and sometimes the Cashif sent for me to dine with him, when the drams went plentifully round while we were eating, and he diverted himself with jesting with two or three who seemed to be with him as dependants, expecting some little government; for when the *Turks* are in private, they lay aside their gravity, and are as merry as the *Europeans*. While I was here it hailed and rained almost all one morning, and likewise rained very hard all the following night; which the people were so far from considering as any advantage, that they told me rain causes scarcity, the overflowing of the *Nile* being sufficient to water the country. There are about this town no other remains of the ancient city of *Arfinoe*, but great heaps of ruins.

On my leaving *Faiume*, I proceeded to the south-west, and, at about three miles distance from that town, came to a very remarkable obelisk of red granite, called the pillar of *Bijige*, from the village of *Bijige* near it. It measures four feet two inches on the north side, and six feet six inches on the east; it is 43 feet high, and each side is divided by lines into three columns, each of which is filled with hieroglyphics. This obelisk is much decayed all round for ten feet high, and the west side is almost entirely defaced.

We now proceeded mostly through groves of young palm-trees; and observed about the country several vineyards, the vines of which are disposed in a very particular manner; we then
passed

passed by corn-fields, and afterwards over uncultivated lands; and, having crossed the dry bed of a canal, came to another canal called *Bahr-Joseph*, which runs into the lake *Mæris*, and is 100 yards broad, with cliffs on the east-side, at least 40 feet high, and on the west about 30: though it was about 50 feet broad, it was then very shallow: the country to the west is called *Nesle*, where the harvest is, I believe, forwarder than in any part of *Egypt*; for on the 16th of *February*, I have seen barley of that year cut and threshed.

On my entering the large village of *Nesle*, which is close by the *Nile*, I went to the Sheik's house, which is built about a court, and has a round turret at the north-west corner, with cannon for its defence. I had a letter from the Cashif to the Sheik; but he not being at home, one of the chief *Arabs* agreed, for about the price of three guineas, to furnish me with four *Arabs* on horseback, and a camel to carry water and provisions. We set forwards about four the next morning, and proceeding about two hours to the north-west, took a supply of fresh water. From that place the sandy plain begins, and passing over it we at length saw at a great distance some remains of the temple of the Labyrinth; and being about a league from it, observed several heaps of ruins covered with sand, and many stones all around, as if some great building had been there: this, which is called the town of *Caroon*, seemed to have been of a considerable breadth from east to west, and the buildings extended on each side towards the north,

north, to the lake *Mæris* and the temple. This without doubt is the spot where once stood the famous Labyrinth, which, *Herodotus* says, was built by the twelve Kings of *Egypt*, when the government was divided into twelve parts, as so many palaces for them to meet in, and transact the affairs of state and religion. "Of this Labyrinth, he adds there are twelve saloons, or covered courts, with gates opposite to each other; six towards the north, and six towards the south, in continued lines. They are surrounded by the same outward wall. The apartments are on two floors, the one under ground, and the other over them: three thousand in all, each consisting of fifteen hundred. Those above-ground I myself have seen and gone through, so that I speak from my own knowledge; but those beneath being the Sepulchres of the Kings, and of the sacred Crocodiles, the rulers of the *Egyptians* were by no means willing to shew them. The upper apartments I myself saw to be greater than any other human works: for the outlets at the top, and the various windings thro' the saloons, gave me infinite surprize, as I passed from a saloon into apartments, and from apartments into bed-chambers, and into other rooms out of the bed-chambers, and from apartments into saloons. The roof of the whole is stone as well as the walls. The latter are adorned with sculpture: each saloon has a peristyle of white stones admirably joined together. Quite close to the line where the Labyrinth

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“ terminates is a pyramid of 240 feet, on which
“ large animals are engraven: the way into
“ the pyramid is under ground.” This is the
account given of it by *Herodotus*. It was so
extraordinary a building, that *Dædalus* came
to *Egypt*, on purpose to see it, and built the
labyrinth in *Crete* for King *Minos*, on the mo-
del of this. But little is now to be seen of
these boasted pieces of art, but heaps of ru-
ins, broken pillars, shattered walls, and cor-
nices, many of which are of a kind of brown
marble.

Going over the spot where this magnificent
structure once stood, I came to the foundation
of an oblong square building, formed of a red-
dish stone or marble. Some semicircular pilas-
ters placed upon it, have only one hewn stone
at the bottom, and all the remains of the edi-
fice above are of brick plaistered over. What-
ever this building was, it seems to have been
repaired in this rough manner. More to the
east are the remains of an oblong square edi-
fice of white hewn stone plaistered over, with a
sort of base and plinth ranging round. Near
this is a particular sort of rustic building, that
seems to have been a gate. At length we
came to some remains of the grand structure it-
self, which is now called *Castr Caroon*, or the
castle of *Caroon*. It had a portico of rustic work,
which is almost entirely destroyed, it being no
where above six feet high. The front is more
ruined than any other part. The upper story
in the middle is fallen down: but in the other
parts there are 44 tiers of stone, each nine
inches

inches deep, and consequently it is there 33 feet high; there are signs of a cornice ranging round, with some ornaments of sculpture. In the length of this building are four rooms, with door-places crowned with double cornices, together with ornaments of the winged globe, and over each is a work like a false door, also ornamented with double cornices, and one of them adorned with sculptures of hawks. In a false door on each side of the entrance to an inner room, below, is a niche cut with a shell at the top, and there are several small niches in the sides of the walls of the other apartments. There are many stones scattered about the plain near the building, among which are several round ones that seem to have composed the shafts of columns.

Having taken a full view of these ruins, I returned to *Faiume*, and from thence set out with a caravan for *Cairo*. The first day we went to *Tamiea*, where we lay in the yard of a kane under my tent; there being no rooms, except a few huts inhabited by common women. We proceeded the next day to *Dasbour*; from which place I went the day after to *Saccara*, and from thence to *Grand Cairo*.



C H A P. VI.

The Author proceeds up the Nile, and among other Places gives a Description of Archomounain, Manfalouth, Sciout, and other Places in the Way to Akmim. An Account of the miraculous Serpent Heredy : Of the City of Akmim, and the Places in its Neighbourhood ; and likewise of Mensheeh, Girge, Fourshout, Dendera, and the Antiquities of Carnack and Luxerein, containing a particular Description of the magnificent Ruins of the ancient City of Thebes.

AS I had taken the resolution to sail on the Nile into Upper Egypt, the Consul procured letters from the great Sheik *Osman* Bey, the head and protector of the Arab race, to the Bey of *Girge*, the Prince of *Akmim*, and the great Sheik of *Fourshout*. I made provision as for a long voyage, purchasing a quantity of tobacco, rice, coffee, soap, red shoes, and other things for presents, not forgetting arms and ammunition for our defence. I had the happiness to meet with a boat belonging to the Prince of *Akmim*, and to be recommended to *Malim Soliman*, who was going in it. This was a very worthy *Copti*, for whom I shall always have the utmost regard. He had the principal management of the affairs of that Prince, though he would never accept of any office under him. It was thought proper that

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I should take upon me a name familiar to the people; so it was agreed I should be called *Joseph*, with *Malim*, or Master, the usual title given to *Christians* in this country. I had also let my beard grow, and assumed the habit of a *Copti*, with the black gown of ceremony, and had a large blue and white handkerchief loose about my neck, hanging down before; and on other occasions a sheet of the same kind, brought round my body and over my head. Besides, I had the blue garment or shirt, which is put on over all, to go out with at any time in disguise with the boatmen. In this manner I set out with my servant and dragoman, or interpreter, on the 6th of *December* 1737, when I embarked in a small hired boat, and at night came up to the great boat at *Turphaier*, which is on the island that I suppose to be the great isle of *Heracleopolis*, made by a canal crossing from the *Nile* to the old bed of that river under the hills. The great boats, such as this in which we embarked, have a mast about the middle, and another towards the prow. Part of the boat is covered with matting, by means of poles set upright, with others tied across at the top of them; under which shelter the people sit, and in the night take their repose.

The next day we went on with a gentle gale, having had a view of the pyramids of *Saccara* and *Dasbour*, to the north-west from *Turphaier*. We passed by many villages, and arrived at *Righah*, where we stopped, it being customary to lie by at night, there being many shoals in the *Nile*; and travellers always stay in
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the boat to defend it from being attacked by robbers, and to hinder people from coming privately to the side of the boat, as they sometimes do, to steal any thing within their reach.

On the 8th, having little wind, we went ashore on the east, at the convent of St. *Anthony*. There, as in most of the monasteries in *Egypt*, the priests are seculars, and live in the convent with their wives and children. Several of them were employed in carrying stones to repair their convent; and, taking us for officers who came to demand the poll-tax, told us, on our asking how many there were of them, that there were no more than we saw: but on our undeceiving them, they shewed us their convent, which is walled round, to defend them from robbers. They have a tolerable church, and shew several things that have a relation to St. *Anthony*, who, they say, went from thence into the desert, by the *Red Sea*, where he was the first founder of the monastic life. As crocodiles are hardly ever seen so low as this, they are fond of stories that they can go no lower, and that if they come so far, they turn on their backs. There are no churches about the country but such as are termed monasteries, because it is probable that few besides those of the monasteries were suffered to remain.

We afterwards came up to *Benesuef**, a town about a mile round, but very ill built of unburnt brick; though it is the capital of the province of the same name, and the residence

* *Benesuef*, according to Mr. Norden.

of a Bey. The inhabitants carry on a great manufacture of a striped narrow carpet stuff without nap, made of wool and coarse thread, and used by the inferior people to cover the cushions of sofas: they also make coats for their children of this stuff without sleeves, it being wove so as to serve for that use without being cut. After passing by several other places, we reached *Bibeh*, a little town, in which there is a convent of St. *George*; and soon after came up with the isle of *Fetne*, which is a very fruitful spot, planted with melons and cucumbers: these were placed in rows about six feet asunder, with canes of *Turky* wheat stuck in obliquely over them, to defend them from the weather; and in some parts they are sheltered by a sort of rush, set along in a trench. Here we lay by at night.

On the 9th we proceeded up the river, but met with nothing remarkable till the 12th, when we came to some hills on the east, that end at the river. The men being obliged to tow the boat along, I went ashore, and observed grottos cut all over the mountains, which were doubtless the sepulchres of the people on the west-side of the river. All these hills are rocks of petrified shells, mostly the cockle.

On the 14th we had a good wind, and passing by *Minis*, the residence of the Cashif of the province of that name, came up with the ruins of the city of *Antinoopolis*, built by *Hadrian* in honour of *Antinous* his favourite, who was drowned there; but now called *Enfineh*. It is said that the city was three or four miles round,

round. Among these ruins I saw still standing a large pillar with a *Corinthian* capital, on the top of which was a square stone, that was probably to set some statue upon. I had also a view of a very fine gate that was of the *Corinthian* order, and of excellent workmanship. Near this place is a village of *Christians* called *Ebadie*, whose greatest security among such bad neighbours seems to be a notion that has prevailed, that no *Mahometan* can live there. Higher up is *Meloni*, situated near a mile to the west of the river. This town, which makes a tolerable appearance, is about a mile round, and the shops are well-built. It is at the head of nine villages, which compose a small principality belonging to *Mecca*, and subject to the Emir Hadge, who is commonly one of the greatest Beys, and has the care of conducting the caravan to *Mecca*. This person appoints a Sub-governor of the country, who lives in as much state as the *Cassifs*. This place annually supplies *Mecca* with 390,000 adeps or sacks of corn, which is sent by the way of *Cairo*, *Suez*, and the *Red Sea*, it being a very rich corn country.

About three miles from *Meloni* is the village of *Archowounain*, on the ruins of an ancient city, which I suppose to be *Hermopolis*. It seems to have been of an irregular form, extending above a mile from east to west, and more than half a mile from north to south. It is situated near two miles from the river, and little appears but heaps of rubbish all over the site of the old city, except a grand portico of an ancient temple, consisting of twelve pillars, six

in a row, and nine feet in diameter. On every part of these pillars, and of the stones laid on them, are hieroglyphics; on the pillars also are some remains of paint, and the cieling is adorned with stars. Among the ruins I likewise saw some pieces of columns of granite marble.

We sailed on, and all the way from *Souadi* to *Manfalouth* * observed grottos cut in the mountains, [once the abode of hermits, but occupied at present by a sort of *Arabs*, who follow the profession of pirates upon the *Nile*. They have a *Scheik*, but do not obey him any farther than they please: neither do they trouble themselves about the *Turkish* government, which often pursues them to punish their robberies; but they shelter themselves by retiring into the mountains. In different places of these rocks, the echoes are so distinct, that not a single syllable is lost.] I observed several openings into the mountains, where are great ruins of walls built with unburnt brick, from the river up the side of the hills. A little further is a convent cut out of the rock, the church of which is served by a priest who comes from *Manfalouth*. This last town, which I suppose to be *Lycopolis*, is a mile from the river, and about a mile round. It is tolerably well built, and a *Cashif* resides there, who governs the province. It is also a bishop's see, and there are about 200 *Christians* in the place; but their church is at *Narach*, where the common

* According to Mr. Norden, *Monfalunt*.

people believe that the holy family staid till the death of *Herod*. [The mosques of *Manfalouth* give it a beautiful appearance at a distance. The adjacent country is very fertile, and we find there all sorts of fruit in abundance. Opposite this town, on the eastern border of the *Nile*, there is a *Copti* convent absolutely inaccessible. Those that would enter it are obliged to get themselves raised up in a basket, by means of a pulley; from whence it has obtained the name of the *Pulley Convent*.]

On the 15th we passed by *Sciout* *, about two miles from the river, which I went to on my return. It is finely situated on an eminence that is divided into three parts, being highest at each end, and is in the midst of a very fine country. There is a large lake by the city, filled by a canal from the *Nile*, over which there is a bridge of three *Gothic* arches. This may be reckoned one of the best cities in *Egypt*: It is well built, and adorned with gardens, which extend about two miles from the south-east to the north-west. A *Cashif* resides here, who governs the province of *Sciout*. There is a *Copti* bishop with about 500 *Christians* in the town, whose church is a league off, the hills to the east being at about that distance, and cut into a great number of grottos. This I suppose to be *Antæopolis*, the capital of a province of that name, so called from *Antæus*, who was overcome by *Hercules*. [The above grottos are made in the mountain called

* Mr. Norden calls it *Sciunt*.

Tjchebat el Kofferi, which you ascend for two hours before you arrive at the first gate; and having passed it, you enter a great saloon, supported by hexagonal pillars cut in the rock itself. The rocks are adorned with paintings, which are plainly to be distinguished even at present, and the gold that was employed there glitters on all sides. We perceive some openings leading to other apartments, but they are filled with rubbish. There is another apartment above, to which you may arrive, though with great difficulty, by climbing up on the outside. It is smaller than the first, and has no pillars, but is painted like the other. On each side of this second saloon is a tomb of the same stone with the mountain, with which they form a continued body. One is open and the other closed, but almost buried in the sand. This superior saloon had also a communication with other apartments, but they are likewise closed up.]

Near a mile to the west of the river we saw *Aboutig*, which is a pretty large town, and a Bishop's see: this was perhaps the *Hypsele* of the ancients. Near the town was encamped an *Arabian* Sheik who commands this country. These Governors often go round their territories, encamping near towns and villages, in many of which they have houses, in order to collect their tribute, which mostly consists in cattle. In the evening we came to *Gana-Kiebre*, where is a very beautiful portico of a temple, containing 18 pillars in three rows: these have a very singular kind of capital, and the

the shafts of the pillars are enriched with hieroglyphics, executed in a more masterly manner than any I have seen in *Egypt*. It appears to have been a very magnificent building, not only from the portico, but from the vast stones that are seen about it; one I found to be 21 feet long, eight broad, and four deep; and another 30 feet long and five broad. At some distance, behind the portico, is a stone shaped like the top of an obelisk; on one side is a niche, as if for a statue, and hieroglyphics are cut on it. On the 16th we came to the territories of the Prince of *Akmim*, which begin at *Raigny*. Near this place is the grotto of the famous serpent called *Heredy**, mentioned by travellers.

[This grotto is the tomb of a pretended *Turkish* Saint, and is adorned with a cupola raised above the mountain. The *Arabs* affirm that Sheik *Heredy*, having died in this place, was buried here, and that God, by a particular favour, transformed him into a serpent that never dies; but heals diseases, and bestows favours on all who implore his aid. It appears, however, that this miraculous serpent makes

* Mr. *Norden* calls him *Haridi*, and from that gentleman, who carefully informed himself of the particulars, we have given its history, and the following remarks on that pious fraud, on which he justly observes, that absurd as it is, it is not more so than the vulgar belief amongst the ancient *Romans*, attested by very credible authors, of *Æsculapius* entering into a serpent, and under that form being brought to *Rome* and curing a pestilence.

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some distinction of persons, and is much more propitious towards the great lords, than towards the inferior people. If a Scheik is attacked with any disorder, the serpent has the complaisance to suffer himself to be carried to his house; but a person of the common rank must not only shew a desire of his visiting him, and make a vow to recompense him for his trouble; but send a spotless virgin on the important embassy: for the fair alone can have any influence on him; and if her virtue should be the least sullied, he would be inexorable. On her entering into his presence she makes him a compliment, and with the most humble submission, intreats him to suffer himself to be carried to the person who wants his assistance. The serpent, who can refuse nothing to female virtue, begins at first with moving its tail; the virgin redoubles her intreaties, and at length the reptile springs up to her neck, places itself in her bosom, and there remains quiet, while it is carried in state in the midst of loud acclamations to the house of the person who dispatched the Ambassadors. No sooner is it brought into the room, than the patient begins to find himself relieved. Yet this miraculous physician does not withdraw; for he is very willing to remain some hours with the patient, if during the whole time they take care to regale his priests, or his Saints, who never quit him. All this goes on marvellously well, provided no disbeliever or *Christian* comes; for his presence would disturb the feast, and the serpent, who would perceive him, would immediately

mediately disappear. In vain would they search for him, he is no where to be found; and should he even have been carried to the other side of the *Nile*, he would be able to return invisibly to the tomb. In short, the *Arabs* boldly assert, that if this serpent was cut in pieces, the parts would join again upon the spot, and that this attempt could not put an end to his life, since it was destined to be immortal.

The *Christians*, who claim a superior degree of wisdom to the *Arabs*, very piously believe that this pretended Saint is the Devil himself, who, by the just judgment of God is permitted to mislead this blind and ignorant people; and they are confirmed in this belief, by a tradition that it was to this place the Angel *Raphael* banished the Devil *Asmodi* *. But I am persuaded, that both the *Arabs* and these *Christians* offend against the rules of reason. Before we consider a thing as miraculous or supernatural, it is necessary to be certain whether the fact be real; whether the circumstances are such as are pretended; and whether any fraud is used. I agree that the serpent is there; it cannot be denied; but he cannot be immortal: he undoubtedly dies like other serpents, and the Priests who draw a profit from him, substitute another of the same kind in his room. Were they indeed to cut the serpent in pieces, and were the parts seen to join again, it might be esteemed an incontestible proof of its immortality; but they could never be brought to that, and when the

* *Tobit* viii. 3.

Emir *Akmim* ordered them to make this trial in his presence, the priests excused themselves from the experiment. The virginity of the Ambassadors is secured by her being so young as to be free from suspicion; and serpents are known to be attracted by certain odours and herbs, with which the girl may be rubbed; at least she is adorned with chaplets and garlands of flowers, in which they take care not to forget such as are agreeable to the serpent. In short, if it be asked how it is possible that it should disappear from the sight of so many people, I answer, that it is sufficient to conceive that these Priests are excellent jugglers, and there will be no difficulty in imagining them capable of conveying away the serpent in the presence of a great number of spectators, without the most attentive and quick-sighted being able to perceive it: whoever has seen the tricks daily played by the mountebanks in the great square before the castle of *Cairo*, must have been struck with feats much more remarkable than this.]

On the 17th we arrived at *Akmim**, which is about a mile to the east of the river, situated on a small eminence that seems to have been raised by art, and a canal from the *Nile* encompasses most part of the town. This I suppose to be *Panopolis*, anciently famous for workers in stone, and for the linen manufacture; at present the inhabitants make coarse cottons. It is now the residence of the Prince of *Akmim*,

* By Mr. Norden named *Ackmiin*.

who enjoys the title of Emir or Prince. This family, two or three generations ago, came from *Barbary*, and took such measures as to become governors of a large territory, by renting the land, according to custom, of the Grand Signior. This resembles the other towns of the *Arabs*, only the streets are wider; the quoins of their houses are of burnt brick, but all the rest of bricks only dried in the sun. Several pillars of red granite stand in a square of the town, and in a mosque I saw many pillars of granite and other marble, probably taken from an ancient temple, some of the ruins of which are still to be seen. In the portico of another mosque is a piece of grey granite five feet long, and near two broad, on which there was a *Greek* inscription that has been almost entirely erased. As I was recommended to the *Franciscan* Missionaries by their Prefect, I went to their convent, where I dined and supped with them in their hall, and the first day many of the *Catholick Coptis* came to see me, there being about 2000 *Christians* in and about the town, and I was told that 200 of them are converts to the church of *Rome*.

While here I went with my friend *Malim Soliman*, to wait on the Prince with a letter from *Osman* Bey, and a present of several glass vessels. He was not dressed like an *Arab*, but appeared in a *Turkish* habit, and received me with great civility. He is much beloved by his subjects, particularly the *Christians*, who both now, and in the time of his father, have been on a good footing here: for the mother of the

present Prince was a *Christian* slave, and never lost her regard to those of that religion; and this Prince is thought to be much inclined that way. The Missionaries at first came here under the character of physicians, and were received by this Prince's father, as well as by himself, into their palaces. Some years ago the former was accused, to the government above, of being a *Christian*, on which 500 soldiers were sent to conduct him to *Cairo*; but escaping with the Missionaries to the mountains, and having friends at *Cairo*, the soldiers were recalled, and he returned to his capital: but about a year after died suddenly, greatly lamented by his people.

We spent a day in visiting some places without the town, and proceeded three miles to the east of the uninhabited convent of the martyrs, on a low hill near the foot of a mountain; from thence we went unto a very narrow valley between high steep precipices, and in two miles came to the convent called *Dermadoud*, which is one of the most dismal retreats I ever saw; it only consists of grottos cut in the rock, except a small brick church that has several inscriptions in *Coptic* on the plaister within. From the convent, a very narrow dangerous way, is cut out of the perpendicular rock to a small building half way up the mountain, which might be some hermit's cell. Beyond this monastery is a steep ascent up the valley; and for half a mile before we came to the convent the way is so obstructed with great stones that have fallen down from the rocks, that it is impassable

ble for horses. This may have been a retreat in times of persecution, and be afterwards frequented on account of the fine water which distils in drops from the rocks, and is the only water I met with in *Egypt* that does not certainly come from the *Nile*. Near it are several grottos and little cottages, probably built by the *Christians*, who sometimes come and spend a day here, and have service in the church. Leaving this valley, we went to the west to a village called *El-Gourney*, over which the hills are cut into sepulchral grottoe, in several stories, about three quarters of the way up; some of these are single rooms; others have two or three, one within another; they have mostly three niches in them about three feet deep, and three feet from the ground, being cut up to the cieling, in which they doubtless deposited their dead. I observed many bones and swathes lying about. Several of the rooms were painted, but without figures, only one had an *Ibis* represented in the cieling, and some very odd figures on the sides, particularly a man tied to the body of a four footed beast.

I also went to two ancient magnificent convents on the west side of the *Nile*. On our passing through *Souadgy*, a *Copti* invited us to take coffee, and a collation of dates, treacle and bread, and would not be refused; he therefore laying a carpet before his door, we sat down and complied with his invitation. At our departure he generously pressed us to return and take a lodging at his house, or to dine with him the next day. Leaving the town we saw a

young woman sitting by the way-side unveiled, with brass ornaments about her neck. We passed by several small lakes made by the overflowing of the *Nile*, covered with a greater number of wild fowl than I had ever before seen, and at length came to the convent called *Der-Embabshai*, which is surrounded by a fossée half a mile in compass. The entrances and quoins of the building are of stone, and most of the rest of brick. The gate to the north is adorned with *Corinthian* pilasters, and an entablature above, with a relief of *St. George* on each side; but the greatest part of the church is fallen down, and they now only make use of the east end, which is enclosed. As the Monks have no place to carry a stranger into, they prepared a collation for us in the west end of the church, which they always do, when any one comes to whom they would shew extraordinary respect. We afterwards walked out for two miles, and it being a fine evening when we returned, we took the refreshment they had prepared for us, seated on mats abroad at the door of the chapel. They stuck the wax-lights of the church into their cakes, instead of candlesticks, and we took our repose in the chapel. The next morning we viewed the great convent, which is above a mile to the north, and built of hewn stone. We observed several remains of ancient pillars and stones of red granite, in and about both the convents; so that I conjecture the city of *Crocodilopolis*, mentioned by *Ptolomy*, was here, and the people have a tradition that a large city extended from
one

one monastery to the other. There are great marks of magnificence in both the churches, and these convents were doubtless erected on the first establishment of *Christianity* in *Egypt*, they being built according to the architecture of the *Greeks* after it began to decline : and as I saw a sculpture of an eagle with a cross before it, and another eagle on a crown, they made me conjecture, that this great convent was erected by the Empress *Helena*. The churches of both the convents are built after the same model, with columns of the *Corinthian* order, but not executed in the best manner ; several of them have a cross instead of the rose in the capital. The Priests of the great convent entertained us with coffee, and offered to kill a sheep, if we would stay and dine ; but we proceeded through clouds of dust to *Akmim* ; for the wind being high, it raised the sands to such a degree that we could see no farther before us, than if we had been in a thick fog ; and it was so troublesome to our eyes, that we should rather have chosen the most stormy weather, attended with rain.

I was at *Akmim* at *Christmas*, and sat up almost all the night of the eve of that festival to see the *Copti* ceremonies in the *Roman* church ; for though they are converts to the church of *Rome*, they retain their own ceremonies, and only make some few alterations in part of their prayers. As soon as the service was ended, which was not before day, I had a message from *Malim Soliman*, that I must pass the whole day with him ; accordingly I went to his house, and

coffee being served, we all found it necessary to take some rest on account of the fatigue of the preceding night. At noon a great dinner was served up in an open summer-house. There were twenty-five dishes, which mostly consisted of rich soups, and a sort of ragoos, to which were added, pigeons and fowls stuffed with rice, and roast lamb. I was the only person at the table served with a plate, or that had a knife and fork: his sons-in-law, with some other of his relations, waited at table; for so great a subordination is observed throughout all the east, with regard to different degrees and stations, that sons and inferior relations never sit before their parents, unless they are several times desired to do it. First, a very rich dram was served, and at dinner some wine, of which I had made him a present, was given round. After we had drank coffee, we walked out of the town to see his garden, where we had coffee again, and then returned to his house. After supper he asked me if I would lie there or at the convent. Thus the day was passed in the manner of a *Turkish* visit; every thing being far beyond whatever the *Arabs* pretend to.

I also went a second time to see the Prince, who said he wondered he had seen me but once; he even desired me to make his house my own, and to command what I pleased.

I here agreed for a boat and four men to go up with me to the cataract, and back again, paying them about the value of half a crown a day, with a certain quantity of corn and lentils by the month, and finding them in coffee. Indeed I afterwards found that they expected to have a share

share of every thing I had; for it is the nature of the *Arabs* to desire whatever they see. When we had agreed, the *Coptis* who were present, according to their custom, said a prayer, *Malim Soliman*, and some other friends, attended me to the boat, and his servants brought me a present of a large basket of bread, some fine cakes and a sheep. At parting the *Coptis* said a prayer, and wished me a safe return, that we might again pray together.

I left *Akmim* on the 28th of *December*, and in some time came to *Mensheeh* *, a poor ill built town, about a mile in compass; but to the south of it there are considerable marks of a great city. It is surrounded by a fosse, and all along by the river are considerable ruins of a quay, built with short piers to receive the boats into docks, where they might be sheltered from the weather, and in one part it is built in a semi-circle, with flights of steps in different parts. Among the ruins I observed several pedestals, cornices, and pieces of granite. This seems to have been *Ptolemais*, mentioned by *Strabo* as the greatest city in the *Thebaid*. The Prince of *Akmim* having written to an officer of the town to give me some letters for *Affouan*, I waited on him with a present of rice and soap, which are here acceptable; he entertained me very civilly at his house, and gave me letters to his friends at *Affouan*. I afterwards went to see the master of the

* This appears to be the place called by Mr. Norden, *Messchie*.

vessel in which I came from *Cairo*, who had invited me to his house. He entertained me with coffee, and a hot *sharab*, as they call it, made with sugar and ginger; but people of superior rank use cinnamon, and drink it like tea. We sat round a pan of coals, and three *Mahometans* sung *Arabian* songs, beating time with their hands, and playing on a tambour.

[I went to the bazar, and found it better furnished than those I had met with elsewhere. Indeed the barques usually stopping here, contribute to render this a place of trade, and commodities are brought thither every market-day, because the people are always sure of selling them. This place is famous for a sort of sweetmeat, made here in great quantities, of which the *Turks* and *Arabs* are very fond. There are here great numbers of very handsome pigeon-houses. The town has a mosque, and likewise a very large church-yard, where one may observe the different monuments with which they honour the memory of the dead. This last distinction it owes to the height of its situation, which induces the people to bring thither the dead of all the neighbouring places, that they may not be exposed to the annual inundation of the *Nile*. As I was walking in the bazar, I met with two of their pretended Saints, whom the market had drawn thither: they were entirely naked, and ran like madmen through the streets, shaking their heads, and crying out with all their might. A courtesan was also there; her face and bosom were unveiled, and her shift was white, whereas that

of

of other women is blue. Her head, neck, arms and legs were adorned with abundance of trinkets; but all these embellishments did not characterise her so well as her impudent air, and lascivious gestures. One would think that these sort of women must, in all countries, have a common mark of distinction: this however, had an extraordinary one, which was, that she infinitely exceeded all others in ugliness.

The *Christian Coptis*, as also the proselytes *de Propaganda* have in this town, and even thro' all the dominions of the Prince of *Akmim*, very great privileges: they are not afraid here to strike a *Mussulman*; though in other places they cannot do it without running the risque of being murdered.]

The next day we pursued our voyage, and after some time had high rocky hills to the east, that are almost perpendicular, in which there are many grottos. We soon reached *Girge*, on the west; this is the capital of *Said* or Upper *Egypt*; it is near two miles in compass, and is pretty well built. The Sangiack or Governor of Upper *Egypt* resides here. I went to the convent of the *Franciscan* Missionaries, who pass for physicians, but have privately a church, and about 150 converts; but they are frequently in great danger from the insolence of the soldiers, so that they have been two or three times forced to fly, and their house has been plundered. I was conducted by one of the Fathers to the Caimacam of the town, who is chief Governor in the absence of the Bey, and being in a dropsy, had him called in to visit him. I shewed

shewed this great man the letter I had from *Oj-man* Bey to the Sangiack of *Girge*, and having made him a present of two boxes of *French* prunellas, he gave me a letter to *Affouan*, near the cataract. We then went to the Aga of the Janizaries, who was according to their custom, sitting under the gateway leading to his house. He received us with much civility, he having been one of the Father's patients, and giving me four letters, I sent him the same present I had made the Caimacam. Afterwards we waited on a *Turk*, who, I was informed, had some superior command over the Janizaries of the castle of *Affouan*; to him I gave a letter from the Prince of *Akmim*, and to the present I made the others, added a large basket of rice. He did not give us a very polite reception; but wondered why the *Franks* visited the cataracts, and asked, if I had a watch to sell; which was an intimation that he wanted one for a present: however, on his seeing what I had brought, he ordered me a letter, which he said would protect me as far as the three castles, that is to the end of the Grand Signior's dominions.

On the 31st I set forward in the boat from *Girge*, with an *Aleppine* of the *Roman Greek* church, who lived in the convent of *Furshout*, and passed by the large isle of *Domes*, so called from a tree of that name, with which it abounds. I now first saw large floats of earthenware; these are about 60 feet long, and 30 wide; they being a frame of palm boughs tied together about four feet deep, on which they place a layer of large jars with their mouths

upper-

uppermost; on these they make another floor, and then put on another layer of jars, and so a third, which last are so disposed as to trim the float, and leave room for the men to go between. On each side they have four long poles, with which they direct its motion down the river.

On the 3d of *January*, the wind not favouring us, we stopped at a place about three miles from *Furshout* *. We mounted on asses without bridles, and only a piece of coarse cloth tied on the back for a saddle; but the President of the convent having notice of our arrival, soon met us with horses, on which we rode into *Furshout*, which is a poor ill built ruinous town, about a mile round. Yet here resides the Great Sheik, who is Governor of all the country on the west, almost as far as *Affouan*. The adjacent country is very pleasant, all the roads to town being planted with acacia-trees. Here the *Franciscan* Missionaries have a convent under the name of physicians, and have a large saloon where they receive their company, which in private serves for a chapel. I waited on the Sheik's Secretary, with a present of five or six pounds of coffee; in return he sent a live sheep to the convent to entertain me with, and introduced me to the Sheik, who was in the *Arab* dress, sitting in a corner of his room by a pan of coals: he rose on my entrance, and on my leaving him I gave him three letters, and my servant brought in my present, which

* Mr. Norden calls this place *Farsuut*.

consisted

consisted of two boxes of prunellas, two of other sweetmeats, and some glass vessels. He asked where I intended to go? I told him to the cata-raft. He replied, with a good natured smile, that a boat of *Franks* * lately went up; and that the people said they came to discover the way into the country, in order to return and take it, and then desired to know what I wanted to see? I told him the ruined cities. He observed that we had not such ruins in *England*, and asked whether, if they should go into our country, we would permit them to see every thing; adding, that he would give me letters and a man to go with me; so that I might be assured I should travel securely. I afterwards went to see the Sheik's garden, which in the middle was planted with vines, and in the other parts like an orchard, with orange, lemon, acacia, palms and other trees. On the morning of the 8th of *January* the Secretary came to the convent, where he had his carpet laid, and, sending to his house for coffee and other refreshments, we breakfasted together, and at about ten I dined with the Fathers; the Secretary eating the dinner he had ordered for himself in another part of the convent, some of which he sent to us, he not being accustomed to sit at a table. After which we all set out together to go to the boat. The friendly Secretary sent me a present of a large sheep alive, with bread and sugar-canes, and at about two in the afternoon, we set sail.

* This appears to have been Mr. *Norden*.

On the 9th, about midnight, we arrived at *Dendera*, which is surrounded with woods, and situated about half a mile from the river; but did not chuse to go much about, on account of its being the first day of the great *Turkish* feast *Bairam*, after the conclusion of their month of fasting. Some of our men went to the mosque in a gown of white cotton sewed up before, a habit of ceremony worn in those parts; and possibly the use of the surplice might take its rise from this, as a vest of ceremony worn when they went any where in high dress. Having letters to two *Mahometans* here, I carried them some small presents, and they recommended me to the Governor, who sent his brother with me to *Amara*, which lies about a league to the south, where are the ruins of the antient *Tentyra*. The inhabitants were great worshippers of *Venus* and *Isis*, to each of whom they built a temple. From the many heaps of ruins that are seen here, the city appears to have been large, and to have been much frequented since the time of its antient splendor. People seem to have lived in the temples, and to have built their houses of unburnt brick near them: in particular, there are several on the top of the great temple, which is 200 feet long, and 45 broad. The chief remains of the antient buildings are very near each other. These are two gates and four temples, that seem to have a relation to each other. The grand temple already mentioned, appears entire; only some apartments, which seem to have been at the top, are destroyed, and six or seven of the

rooms below are filled up. There are ten flights of steps to the top, and the pillars are adorned with large capitals of the head of *Isis*, and over them compartments in basso relievo of excellent sculpture, finely executed, in the best taste and workmanship of any I have seen in *Egypt*; each capital consisting of four such faces, one on each side, with the compartments of relief over them: and I conclude that they must have been executed by one of the best *Greek* sculptors. At the end of the grand room are four stories of hieroglyphics in seven compartments, each having two or three human figures, some of which are defaced. There are also four stories of hieroglyphics on the outside; and probably, before the ground was raised, there were five both within and without. On the outside of the south end are cut five colossal figures together, and two more beautiful than the rest, at each corner. Round the top of the edifice are several spouts, with an ornament over them of the head and shoulders of the sphynx. This was, doubtless, the temple of *Isis*.

Having with the greatest satisfaction viewed these fine remains of antiquity, I returned to the town. At parting my friends sent me a present of a lamb; and the Governor's brother came to the boat for his present, which was a basket of rice, some coffee and soap.

We now pursued our voyage with a fair wind, and passed by the canal that goes to the city of *Coptos*, which is at present remarkable for making the best earthen ware in *Egypt*, it
being

being very light, and much esteemed: but they could never be prevailed on to make the vases with broad bottoms, that they might stand without danger of falling; so that the people are obliged to set them in wooden frames.

A little higher up on the west, we passed by *Etouerat*, where are made those large jars that are carried down the streams on floats, on which we saw people placing them for the voyage.

A little farther we came up with *Kept*, a village at some distance from the river. This was the ancient *Coptos*, which is inhabited both by the *Egyptians* and *Arabians*; for the *Nile* below the city running to the west, this was the first convenient place for carrying on the trade to the *Red Sea*, the river being nearer to it here than at any other place below: and this, with the difficult navigation of the *Red Sea* to the north, caused the trade for the merchandises of *India* and *Arabia* to take this channel. In the early ages of Christianity this city became famous for the great resort of *Christians* to it in times of persecution; and this is the first rise of the name of *Coptis*, which it is said the *Mahometans* gave in derision to the *Christians* of *Egypt*.

At length, coming to the port of *Cous*, we rode two miles through a flat country full of dome-trees, to that miserable town built of unburnt brick. It was the ancient *Apollinopolis*, and is situated on an artificial eminence; but there are no remains except of one small temple, on which is a *Greek* inscription in honour

of *Apollo*, and the other Deities worshipped in it. While I was viewing this temple, one of the great Sheik's officers, in a *Turkish* dress, came and asked me with much civility to drink coffee; but it being late I declined the invitation. I afterwards went to the great Sheik's Secretary, to be introduced by him to his master, and made him a small present. We sat down on a mat in the open court, where our horses were tied; and I was treated with very indifferent fare, consisting of an ill tasted feed, mixed with oil, onions, bread and water; our entertainment concluded with coffee. After which he went with me to the Sheik, whom we found laid down to take his repose on a sopha, in a small room, dressed in a kind of blue shirt over some other garments, with one of his officers sitting by him. I went up to the sopha, and delivered my letters from the Prince of *Akmim*, and an officer of the Janizaries at *Girge*, and then my present, as usual, was laid before him, which consisted of a bag of rice, leaf tobacco, *Joppa* soap, and a pair of red shoes. Then letting him know that I desired a letter to see the antiquities of *Carnack* and *Luxerein*, he ordered it to be wrote, and desired me to go and drink coffee with his Secretary. But I went on board, leaving my interpreter to bring the letters; on which the Secretary sent me a present of a sheep. The Sheik let me know, by my interpreter, that he advised me to see *Carnack* and *Luxerein* now, and not as I proposed, at my return; for as he was going to encamp

encamp there, I should see every thing with the greater safety.

I very readily complied with this advice, and on the 12th proceeded with a man the Sheik had sent to conduct me; and stopping opposite to *Zenieb*, where the Sheik of *Carnack* has his residence, I the next day went to that Sheik with a letter I had from his superior, and the Sheik of *Fourshout*, and, making him a present, he treated me very civilly, and sent me a sheep in return. I now went to *Carnack*, which is part of the ancient *Thebes*, where there are ruins of a most magnificent temple: but on my beginning to measure the first gate I came to, the man the Sheik of *Fourshout* had sent with me, who had no authority here, told me I must not venture to do so, without the permission of the great Sheik, who had encamped near the river; on which, ordering him to conduct me to him, he brought me to the village of *Carnack*, where I found the Sheik I had been with in the morning, who freely gave me leave to measure and write down what I pleased, on which I returned to the temple; the Sheik himself staid with me there two or three hours, and the people of the village seeing me measuring came about me. I dined in the temple; and having ordered my boat to lie near the Sheik's camp, I in the evening waited on him in his tent, on which he invited me to sup with his secretary; but I excused myself, and returned to my boat, accompanied by the Secretary, who, coming on board, partook of some refreshments. These encampments are in the regular manner of an

army: in the middle was the large green tent of the Sheik's, who sat in a corner of it, accompanied by three or four of his officers. In this manner they encamp about their territories to get in their tributes, which are paid in kind. I continued here, and had the liberty of viewing the temple as often as I pleased; the men constantly dressing my dinner in the boat, and bringing it to the temple. The cavalcade belonging to the Sheik one day passing by, a great number of persons rode into the temple and talked to me; I was also once visited there by the Sheik's son of the place, who conducted me to a part of the temple inhabited by women; and, giving them notice to keep out of the way, I went in and viewed it. One day likewise, the *Caia*, or first officer of the Sheik, came and dined with me, and I made him a present; which he returned, by sending me a lamb.

[The great and famous city of *Thebes* was on both sides of the river; according to some, it was built by *Osiris*, and according to others, by *Busiris* the Second,] who appointed its circuit; adorned it with magnificent buildings, and rendered it not only the most opulent city of *Egypt*, but of the whole world. It was called *Diospolis*, or the city of *Jupiter*, and afterwards it obtained the name of *Thebes*. Its opulence and power were every where known, and *Homer* thus speaks of it:

*Not all proud Thebes' unrivall'd walls contain,
The world's great Empress on th'Egyptian plain,*

That

*That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates,
Two hundred horsemen, and two hundred cars,
From each wide portal issuing to the wars.*

POPE.

Diodorus says, " We have heard that not only this King, but many of his successors were ambitious to improve the city with presents of gold and silver, with ivory and a multitude of colossal statues, and that there was no city under the Sun so adorned with obelisks of one entire stone. Of four temples that were of an amazing size and beauty, there was one the most ancient of all, whose circumference was thirteen stadia, its height forty-five cubits, and the thickness of its walls twenty-four feet. The buildings, indeed, have remained to modern times; but the gold and silver, and all the costly ivory and precious stones, were pillaged by the *Persians*, when *Cambyfes* set fire to the temples of *Egypt*. 'Tis said that the *Persians* having transferred this opulence to *Asia*, and, having carried artists with them from *Egypt*, built those magnificent palaces *Persepolis*, *Susa*, and others in *Media*. So great, they say, were the riches of *Egypt* at that time, that from the rubbish, after plundering and burning, was taken more than 300 talents of gold, and of silver 2300 talents."]

The hundred gates, above mentioned, are commonly thought to have been the gates of the city ; but there are no signs of walls round it, nor were walled towns common in *Egypt* :
how-

however, as it is observed that 200 armed chariots could be sent out of them, others rather suppose them to belong to the palaces of the Princes and great men, who could on an emergency send chariots to the war. Of the four remarkable temples, that which I now viewed was doubtless that mentioned by *Diodorus Siculus*, as of a most extraordinary size; the ruins of this stupendous building extending near half a mile in length; the description he here gives of the height and thickness of the walls has been thought to be very extravagant, and beyond all the rules of probability, yet it will appear to any one who examines the remains of this temple, that in both these respects they in some parts exceed the account given by *Diodorus*.

To this temple there are no less than eight grand entrances, to three of which were avenues of a great length between sphynxes, placed on each side, two of them having 60 of these statues on each hand. After this, at one of the entrances, you come to four grand gates, at a considerable distance behind each other, in a direct line to the temple; they are about 35 feet deep, in length 150, and, before the ground was raised, must have been from 50 to 60 feet high. These structures lessen every way from the bottom to the top, like a pyramid. The first of them is of red granite finely polished, and beautifully adorned with hieroglyphics, in four series without, from the top downwards, and three on the inside, in each of which are the figures of two men bigger than the life, of
exquisite

exquisite workmanship : farther on each side are colossal figures about 15 feet high, with hieroglyphics under them ; and in this latter manner the other gates are adorned, but without the compartments. On each side of these gates there also seem to have been colossal statues. On the outside of the first is a statue of red granite on one side, and on the other a statue of a kind of granite that seems composed of small pebbles ; one also remains within of white marble, without the head. On measuring the head of one of them, I found it five feet six inches long. The next gate is very much ruined, and has only two stories of colossal figures to the south, and one to the north. The third gate has hieroglyphics all round, and colossal figures of men ; and here are remains of a statue of white marble, the head of which has a serpent on its casque ; this head measured four feet and a half from the top to the lower part of the neck. The fourth gate is now a heap of ruins, before which are some pieces of a statue of red granite, the trunk of which I found to be seven feet and a half broad. To the east of this gate, before the main building, is a large pond, that was probably a reservoir of the Nile water, for the use of the temple. The *Greeks* gave to these gate-ways the name of ante-gates, or vestibules. From them walls were built, that not only extended to the other gates, to make the entire enclosure of the temple, but to enclose particular courts between the gates and that structure,

There

There is another superb entrance, about 150 paces to the west, with the same kind of avenue of sphynxes leading to a gateway, and all the rest have the appearance of extraordinary magnificence. The grand entrance to the west, which may be called either a gate or a front to the great court before the temple, is extremely noble, and yet has the greatest plainness and simplicity, without any hieroglyphics or other ornaments, and very nearly resembles what we term the rustic; it is forty feet broad, the bottom being a solid wall of that thickness. In the front are two stories of small windows; but the upper story is so ruined in many parts, that at a distance it resembles battlements.

Within this gate is a large open court, with a terrace eighty feet broad, and six feet above the ground, as it is now raised, to which I suppose there were steps up from the colonade that is on each side of this ante-temple. These pillars have square capitals; and on each side of the middle walk to the inner part of the temple, there was a very grand colonade of pillars, above 40 feet high, and eight feet in diameter, with large capitals like vases worked with figures in lines; at the farther end of these pillars are two colossal statues of red granite, much mutilated and the heads broken off.

The wall of the inner temple, though much ruined, has more grandeur and magnificence than is to be found in any other building I ever saw: the door is very high, and yet in a just proportion, and the walls on each side are adorned with beautiful hieroglyphics and figures
of

of men in six compartments, above nine feet high and twelve wide, every compartment having the figures of three men. On entering the inner temple you find 16 rows of columns one way, and 18 another. The two middle rows are eleven feet in diameter, the others eight, with only capitals of square stone. Above the middle rows the temple was higher than in the other parts, having a sort of windows over the space between every two pillars, with twelve lattices of stone in each. Every part of this temple, both on the inside and without, is covered with hieroglyphics, and other representations. Within however are the sculptures of no human figure; but on the outside, particularly on that to the north, are carved the representations of battles with horses and chariots, one of which I observed to be drawn by itags.

But to proceed with the inner part. On each side of the entrance into the east end of the temple, is an obelisk 63 feet four inches high, and six feet square. Farther to the east are two other obelisks, seven feet six inches square, and 73 feet high; but one of these last is fallen down. All these obelisks are of red granite, and are covered with hieroglyphics. At a small distance from these obelisks are two walls, separated by an entrance in the middle, and on the west side of these walls are colossal busts. Continuing along the middle, to the east, we come to a small room of red granite, and all along are apartments that perhaps served for the priests.

I having fully examined these noble antiquities, the Sheik's son offered to go with me four miles

miles to the east of *Carnack*; I gladly accepted his proposal, and he came early in the morning to the boat with horses. Upon this I laid a carpet on the bank of the river, and having entertained him with coffee, we set forwards towards the temple, accompanied also by the Caia or steward of the Great Sheik. In this excursion we saw that the ground where it is sown, is laid in broad low hillocks, round which there are small irregular channels, the corn not being sown on the top, but only near the channels, in order that it may be the more easily watered, by a small canal from the *Nile* which conveys the water to all parts. About 200 feet to the north of the temple we saw a grand gate, adorned with four compartments of hieroglyphics. The walls in the front of the temple, between the pillars, are now only about seven feet high, and are likewise covered with hieroglyphics. There is a pillar on each side of the door, adorned with ribs rising from the bottom, and branching into leaves at the top to form the capital; and besides, the shaft is incircled in two places by several bandages. The other pillars are of a different kind, and have a more heavy appearance. All this temple is very much destroyed except the front, and even that is not perfect. The grand gate is however entire, and I saw near it a sphynx about four feet long. The ancient city of *Thebes*, probably, extended to this place. Returning, I viewed the ruins of what I suppose to be a round temple. It appeared to have been 175 feet in diameter,

ameter, and to the west of it were some remains of a grand gateway.

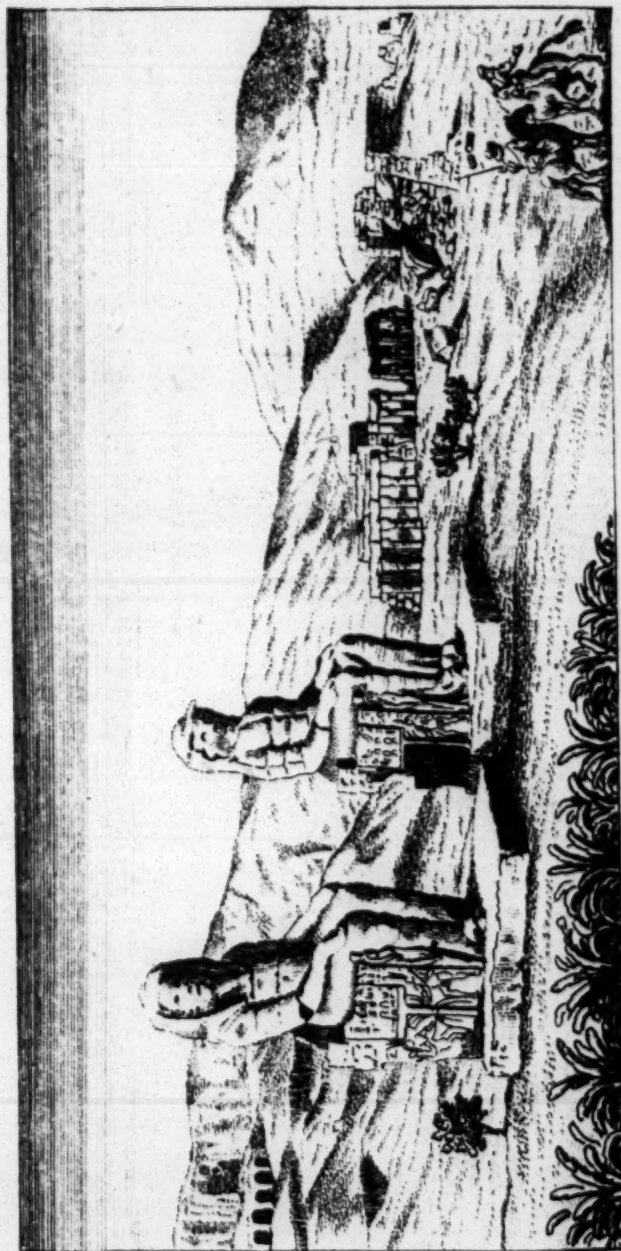
On my return, I entertained my conductors with coffee at the boat, and the Sheik's son having shewn me great civility, I made him such a present as I thought would be agreeable to him. Two days after I went to see that part of *Thebes* which was to the west of the river, and is now called *Gournou*. On my going on that side, I sent to the Sheik, to whom I had a letter from the great Sheik of *Fourshout*, on which he came to the boat, and conducted me to his house at the village of *Gournou*. The Sheik there furnished me with horses, and we set out to go to *Biban-el-Meluke*. When we had proceeded about a mile to the north, we came to a kind of street; for the rocky ground on each side rising about ten feet high, had on each hand a row of rooms cut in it, some of them supported with pillars; and as there is not here the least sign of raised buildings, I could not help imagining that, in the earliest times, these caverns might serve as houses, and be the first invention after that of tents, when they might be contrived as a better shelter from the weather, and the coldness of the nights.

At length having passed through some other valleys where the mountains arise to a great height, we came to a round opening like an amphitheatre, and ascending it by a narrow steep passage, came to *Biban-el-Meluke*; that is, The gate or court of the King's, here being the sepulchres of the Kings of *Thebes*. The vale where these grottos are, is covered with

rough stones, that seem to have rolled from above, it may be about 100 feet wide, and the hills on each side are high steep rocks, in which the grottos are cut in a most beautiful manner, in long passages or galleries under the mountains, out of a close white freestone, that cuts like chalk, and is as smooth as the finest stucco work. Four or five of these galleries, one within another, from 30 to 50 feet long, and from 10 to 15 feet high, generally lead to a spacious room, in which is the King's tomb, with his figure cut in relief on the lid, or painted at full length upon it. Both the sides and cieling of the rooms are cut with hieroglyphics of birds and beasts, some of them painted, and as fresh as if they were but just finished, though they must be above 2000 years old.

One of these sepulchres, in particular, is most beautifully adorned with hieroglyphics cut in the stone, and painted. The entrance, which is a descent, is cut through the rock, and is open at the top for 13 feet; then, for eight feet more, the cieling is an inclined plane, answering to the descent under it. The galleries within have hieroglyphics cut on each side, first in a sort of compartments next to the cieling, in the manner of a frieze; lower down, figures are cut representing mummies; below these are hieroglyphics all down the sides, divided by lines into different columns. In the middle of the cieling are figures of men, for about three feet in breadth, with stars on each side. The King's tomb is of one stone of red granite, seven feet nine inches high, eleven feet eight inches long, and

7 AP 33



Two colossal Statues, with the Ruins of the Palace of Mennon.

and above six feet broad, the cover being made to shut into it. Upon it is cut the figure of the King in mezzo-relievo, with an hieroglyphical inscription. The room is adorned with different columns of hieroglyphics, with the figures of men, bulls, and hawks.

In the great room belonging to another of the grottos, is the statue of a man with a sceptre in his hand; and on the cieling is painted a large figure of a man, holding a particular sort of sceptre, with wings hanging down lower than his feet, and covering his whole body. On each side of the entrance are four men cut in the stone above the natural size, with the heads of hawks and other animals.

Having, with the utmost pleasure, viewed these extraordinary sepulchres of the Kings of Thebes, by the help of the wax-lights we brought with us, being much fatigued, we agreed to sit down and take some refreshments in this retired place, but unfortunately we had forgot to bring water, and the Sheik being in haste to go, we returned, and, at our arrival at the boat, the Sheik was so obliging as to stay and eat with me, which they rarely do.

The next day I visited two very extensive apartments cut in the rock on the south side of those hills we went to the day before. To one of them is a descent of ten steps to a spacious area cut in the rock, which leads to a room supported by square pillars, also cut out of the rock, and beyond it is a long room with pillars on each side; all the apartments are adorned with hieroglyphics; but the stone is in some

O 2

places

places black and scaled, as if damaged by fire. Beyond these rooms the apartments extend down several steps to the right; and one part leads to a gallery cut round the rock, which has some apartments on one side, where there are holes cut perpendicularly down to other apartments below. I there saw doors and openings, and there are probably as many apartments beneath as there are above. One would be apt to imagine that these were habitations for the living, and that they were cut under the palaces of the Kings of *Thebes*, if they were not themselves palaces for them to retire to in order to avoid the heat.

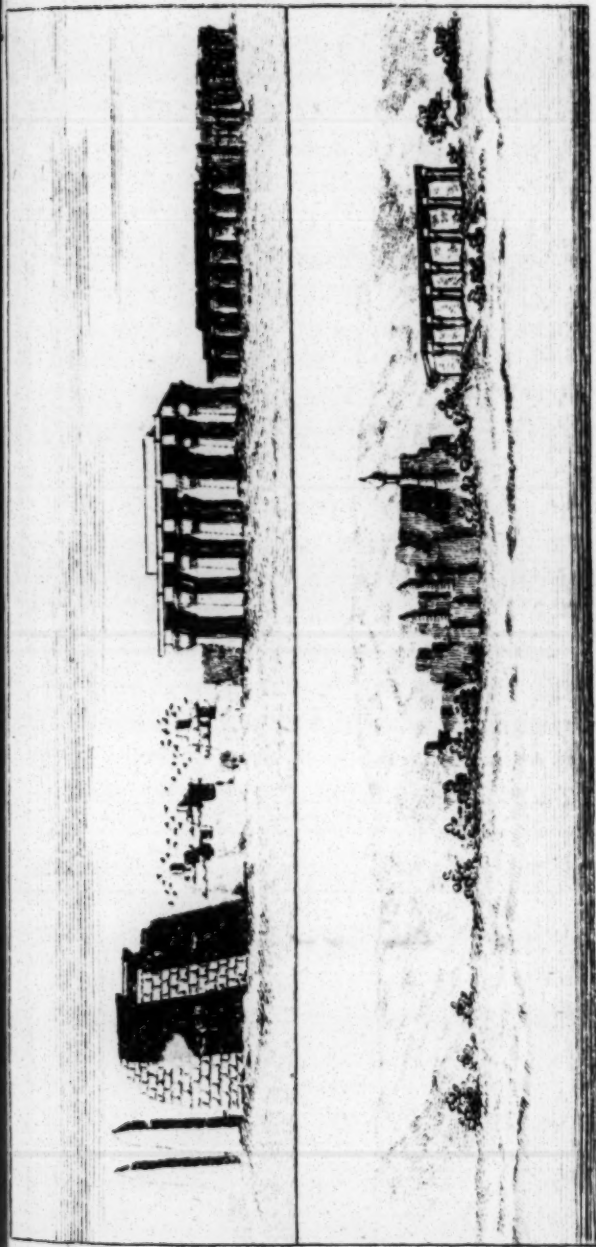
The other grotto is cut under a small hill, near the appearance of a grand entrance under the mountains. The way to that entrance is by a valley which seems to have been divided by walls or mounds into four parts. One dug much deeper than the rest, seems to have been a reservoir of the water of the *Nile*; and the others extend towards some remains of buildings. To the west is a room over which is a well turned arch. This room seems to have been used as a *Christian* church, and the hieroglyphics, which are in small columns extremely well cut, have been covered with plaster; on which is painted Christ surrounded with a glory.

From hence I went and took a particular view of the ruins of a large temple, a little way to the south-east. At a distance from it are the ruins of a pyramidal gate, and of a very large colossal statue, broke off about the middle of
the

the trunk: it is 21 feet broad at the shoulders; the ear is three feet long, and from the top of the head to the bottom of the neck is 11 feet. In the first court of the temple are two rows of square pillars, on each side of which is a statue, but the heads of all of them are broke off. These statues have each the lituus in one hand, and the flagellum or whip in the other, as commonly seen in the statue of *Osiris*. In the second court are the remains of two colossal statues sitting; they are of black granite, and the head of one of them, which lies on the ground, is three feet five inches long. A great number of pillars belonging to the temple are standing, and many others are destroyed; but from the ruins it appears to have been a magnificent structure. [In this edifice we observe two sorts of pillars, one more beautiful than the other. Their thickness and solidity give them a delightful appearance at a distance; on approaching them, the hieroglyphics are agreeable to the sight; and when you are quite near, their colours have a fine effect. This sort of painting has neither shade nor degradation. The figures are incrustated like the enamel on the dial-plates of watches, with this difference, that they cannot be detached. I must own that this incrustated matter surpasses in strength every thing I have seen of this kind. It is superior to the *Al-fresco* and the *Mosaic* work; and has the advantage of lasting a longer time. It is surprising to see how the gold, ultra-marine, and

other colours have preserved their lustre to the present age.]

From this temple I went to the statues, which I shall call the colossal statues of *Memnon*; but the Sheik hurried me from thence, saying he was near his enemies; I however went to them again early in the morning, and spent above half a day at them. [These colossal figures front the *Nile*. The first seems to represent a man, and the other a woman: they are both of the same size, and that is prodigious; for they are 50 feet in height, from the bases of the pedestals to the summit of the head. They are sitting upon stones almost cubical, of 15 feet in height, and as many in breadth; but the back part of each stone is higher than the fore part, by a foot and a half. They are on plain pedestals, five feet high.] The statue to the north has been broken off at the middle, and has been built up with five tier of stones; but the other is of one single stone; the feet have the toes broken off, and the features are mouldered away by time. The sides of the seats upon which they are sitting, are covered with hieroglyphical figures; on the pedestal of the imperfect statue is a *Greek* epigram; and on the insteps and legs are several inscriptions in *Greek* and *Latin*, some being epigrams in honour of *Memnon*; but the greater part are testimonies of those who have heard his sound: for one of them has been thought by some to be the famous statue of *Memnon*, which at the first or second hour, they pretend, uttered



Views of the noble Remains of the Edifices at Luxerain.

7 AP 55

ed a sound occasioned by the rays of the sun striking on it.

At a small distance from these statues are the ruins of several others, particularly one of yellow granite almost intire, and 12 feet long from the top of the head to the thigh; a part of it is sunk in the earth. Going on to the hills, I observed an area cut out of the rock, and many stones lying about it covered with hieroglyphics; this seems to be a part of the grand temple, to which these statues probably formed an avenue from the great ones. We at length entered between the hills, and came to a temple which had afterwards been a convent. It has no hieroglyphics on the outside; the cornices over the doors are fluted, and adorned with the winged globe. Having taken a full view of these things we returned to the river.

While I was absent, the natives having taken umbrage at my copying the inscriptions, came to the boat, and said that they would see whether this stranger would dare to come out another day, dropping some expressions as if they would assault the boat by night: for they seemed very desirous of my leaving the place; from their being strongly possessed with the notion that the *Europeans* have the power of discovering treasures. I however talked of going abroad the next day, being desirous of seeing, if possible, the temple of *Medinet Habou*; but the Sheik coming to the boat, and being informed of what had passed, advised me to depart. But I saw this place on my return.

I then

I then proceeded up the river a small league to *Luxerein* or *Lacfor**. On my arrival there early in the morning, I carried a letter and a present to the Sheik; and the Sheik of *Carnack's* son came to me there, provided a dinner for me, and was so obliging as to stay with me all the day. I there viewed the remains of the large and magnificent temple, which was doubtless a part of the ancient *Thebes* on the east side of the river. This noble building agrees with the description *Diodorus* gives of the sepulchre of *Osymandus*, which he says was a mile and a quarter in circumference.

[The superb sepulchre of that Monarch is thus described by *Diodorus*. " At its entrance
 " is a gate 200 feet in length, and 45 cubits
 " in height. Having passed it, you come to a
 " square stone peristyle, each side of which is
 " 400 feet. Instead of pillars, it was support-
 " ed by the figures of animals 16 cubits in
 " height, each cut out of a single stone, and
 " carved in an antique manner. The whole
 " roof, 12 feet in breadth, consisting of stones
 " of that size, was variegated with stars on a
 " blueish ground. After this peristyle was a
 " gate in other respects resembling the former;
 " but more abundantly wrought with all kinds
 " of sculpture. At this last entrance are three
 " statues, each cut out of one entire stone, the
 " *Syenites*, and one of them in a sitting posture,
 " is the largest in all *Egypt*, its foot exceeding
 " seven cubits. The two others placed at its

* Mr. Norden calls it *Luxor*.

" knees,

“ knees, the one on the right, the other on the
 “ left, are the representations of the daughter
 “ and mother, and are in size inferior to the
 “ former. This work is not only worthy of
 “ esteem on account of its bigness, but is won-
 “ derful in its workmanship, and excellent in
 “ the nature of the stone, as in so great a bulk
 “ there is not the least crack or stain to be
 “ seen. It has this inscription, I AM OSY-
 “ MANDUS, KING OF KINGS. IF ANY ONE
 “ IS DESIROUS TO KNOW HOW GREAT I AM,
 “ AND WHERE I LIE, LET HIM SURPASS ANY
 “ OF MY WORKS. Another statue of his mo-
 “ ther stands by itself; it is 12 cubits high,
 “ and of an entire stone, having three dia-
 “ dems on its head, to signify that she was the
 “ daughter, wife, and mother of a King.
 “ Through this gate is another peristyle more
 “ remarkable than the former, in which are
 “ various sculptures of the war he waged with
 “ those that revolted at *Bactria*, against whom
 “ he sent an army of 400,000 foot, and 20,000
 “ horse. In the first of the walls the King was
 “ represented besieging a citadel surrounded
 “ by water, the foremost in danger, with a
 “ lion fighting by his side. In the second wall
 “ were wrought the captives led by the King,
 “ deprived of their private parts and their
 “ hands; by which seems to be signified, that
 “ they were effeminate and destitute of hands
 “ in dangerous exploits. The third wall was
 “ adorned with sculpture and elegant paint-
 “ ings, representing the King offering oxen as
 “ victims, and the triumph he celebrated on
 “ ac-

“ account of his victory. In the middle of the
“ peristyle, in the open air, was an altar built
“ of the most beautiful stone, of a prodigious
“ size, and admirable workmanship. At the
“ last wall were two statues in a sitting posture,
“ each of one entire stone 27 cubits in height :
“ near which were three passages made from
“ the peristyle, leading to an edifice supported
“ by pillars, formed in the manner of a mu-
“ sical theatre, each side containing 200 feet.
“ In it was a multitude of wooden statues, re-
“ presenting suits of law ; and on the wall was
“ carved 30 persons with Justice in the mid-
“ dle, from whose neck was suspended the
“ figure of Truth, with her eyes shut, and
“ a number of books lying by him. After
“ that was a walk of various buildings, in
“ which were represented the most delicious
“ viands. The figure of the King was carved
“ and likewise stained with colours, offering to
“ the Gods the gold and silver which he an-
“ nually received from the mines of *Egypt*.
“ After that was the sacred library, upon
“ which was inscribed, THE REPOSITORY OF
“ THE MEDICINES OF THE SOUL. Conti-
“ guous to it were the images of all the Gods
“ of *Egypt*, and the King making suitable of-
“ ferings to each ; and also shewing *Osiris*, and
“ his assessors in the infernal regions, that he
“ had led a life of religion, virtue, and huma-
“ nity. On the same side as the library, was a
“ noble building that contained the images of
“ *Jupiter* and *Juno*, and likewise of the King
“ himself ; in which also the body of the King
“ appears

" appears to have been deposited. Around it
" was a multitude of buildings adorned with
" sculptures of all the animals consecrated in
" *Egypt*. From thence were steps to the top
" of the sepulchre, which after you had passed,
" there was upon the monument a golden cir-
" cle 365 cubits in circumference, and a cubit
" in thickness, on which were marked the num-
" ber of days in the year, the rising and set-
" ting of the stars, with their influence and
" significations, according to the *Egyptian* as-
" trologers. They report that this circle was
" taken away by *Cambyfes*, when he subdued
" *Egypt*. Such, it is said, was the sepulchre
" of King *Osymandus* :"] let us now view its
remains.

We first come to two obelisks that are pro-
bably the finest in the world ; they are now 60
feet above the ground, and might be 70
or 80, according as the ground has risen,
which is evidently a great deal. They are
seven feet and a half square, and at bottom
might be eight feet. The hieroglyphics, which
are in three columns down each side, are cut
with a flat bottom, an inch and a half deep, and
the granite has perfectly retained its polish,
which is the finest I ever saw. On the top on
each side a person sits on a throne, and one
offers something on his knees : these figures
are likewise below. Lower down are three
hawks, then three bulls, and at about the dis-
tance of every foot is an owl. I also observed
monkeys, hares, dogs, serpents, birds, and the
heads of camels and insects ; but about half
the

the pyramid of the western obelisk is broke off, and the south-west corner of the eastern one is for about six feet high a little battered.

At a little distance is a pyramid at a gate 200 feet long, and at present 54 above the ground. On each side of the entrance is a colossal statue 13 feet and a half above the ground; they are of grey granite, and the shoulders are only three feet and a half above the surface of the earth. In the front of the pyramidal gate are windows, and sculpture, particularly a person seated on a throne, holding out one hand which has a sceptre or a staff in it, and surrounded by others in postures of adoration. On the other side a person is represented in a car, as galloping and shooting with a bow, with many chariots after him; this may have a relation to the wars of this King against the *Bactrians*. Within this gate is a court almost filled up with cottages, with some pillars that once composed part of a colonade; beyond which was another gate that is now in ruins, and beyond it another court, which contained the history of the King cut all round on the walls, and had a large and beautiful altar in the middle. The pillars in this court are 40 feet high; but the work in the capitals is not in relief, but only cut out in lines. The walls of the rooms are adorned with sculpture. A deity is carried in a sort of a boat by 18 men, preceded and followed by a person holding a particular ensign. I also observed on the walls a man leading four bulls with a string; a person sitting and another kneeling to him; also instruments of

music,

music, and men kneeling who have the heads of hawks.



C H A P. VII.

From Thebes the Author proceeds to Erment, Esne, Etsou, Com-Ombo, and Assouan, with some Account of the Grottos in the Rocks on the Banks of the Nile, the Quarries of Granite, and the Cataracts.

IN the evening I left *Luxerein*, and landed at *Erment* * on the west, the ancient city of *Hermontbis*, the capital of a province of that name. We went to the house of the Sheik, who conducted us to the old city in the midst of a large plain, where are the remains of a small temple, adorned with hieroglyphics both within and without, that seems by the many hawks cut in it, to have been dedicated to *Apollo*. At some distance are the remains of a beautiful building that appears too grand for a *Christian* church, on the first establishment of *Christianity* in the fourth century: yet it has crosses cut on some of the stones; with *Coptic* paintings and inscriptions in many parts of it, that are plastered: there are, however, little remains of the edifice, except at the west end, where the rooms had galleries over them, which might be for the women. Some of the niches seem to have been

* In Mr. Norden's travels it is called *Arment*.

hewn into a rough shell at the top, as if they had at first been built strait. The pillars seem to have been of one stone of red granite, after the *Greek* architecture of the *Corinthian* order. The semi-circles, and rooms at each end, were probably made by the *Christians*. This might be the temple of *Jupiter*, and it was probably rebuilt in the *Greek* taste under the government of the *Ptolemies*.

On the 18th of *January* we went on with very little wind, and shot at a crocodile, as he was going into the water from a sandy isle. We had reason to believe the ball struck him; for instead of walking in slowly, as is usual with them, he opened his mouth and jumped five or six feet into the water. The next day we came to *Efne**, on the west, a considerable town for those parts; we went ashore and staid about an hour, when the men wanting a stone for ballast, the people knowing I was an *European*, would not let them take it into the boat, saying, that if the *Franks* took away that stone, they would, by their magic art, draw away their hidden treasures. This place, and the antiquities about it, I saw in my return. I had letters to the *Cashif*, who was then absent; but I had seen him before, and his people were ready to go with me. I carried letters and a present to one of the *Serifs*, who went with me to see the temple. [It is closed on three sides, and in the front are 24 columns that appear well preserved. A channelled border runs

* Mr. Norden calls this town *Essenay*.

all round the top of the edifice; but in the middle of the front is a cartouche, or ornament, such as are seen on all the principal gates of *Egypt*. A semi-corona borders the whole edifice, the side of which is filled with hieroglyphical figures that seem of the most ancient kind, and appear to have been executed in haste. The columns support stones placed crosswise, on which rest great tables that form a roof, adorned in the same manner as the sides with hieroglyphics. It is, however, easy to perceive that the figures of the inside are by another hand, and executed with more care than those seen on the outside; but none of these hieroglyphics are incruited with colours. The columns are likewise covered with hieroglyphical figures, which in some places are small and very much crowded. It is remarkable, that in all this temple one capital of a column does not resemble another; for though the proportion is the same, the ornaments are different. The inside of this edifice is blackened by the smoke of fire formerly made there; however, all the parts are well preserved except the gate, and the intermediate spaces between the front columns, which have been filled up by the *Arabs*, in order to shut up their cattle in the temple, which at present serves for no other use.]

We also went about three miles to the northwest to see another temple*, which I conjectured might be the temple of *Pallas*, at *Latopolis*, where both that Goddess and the fish

* This Mr. *Norden* was not permitted to see.

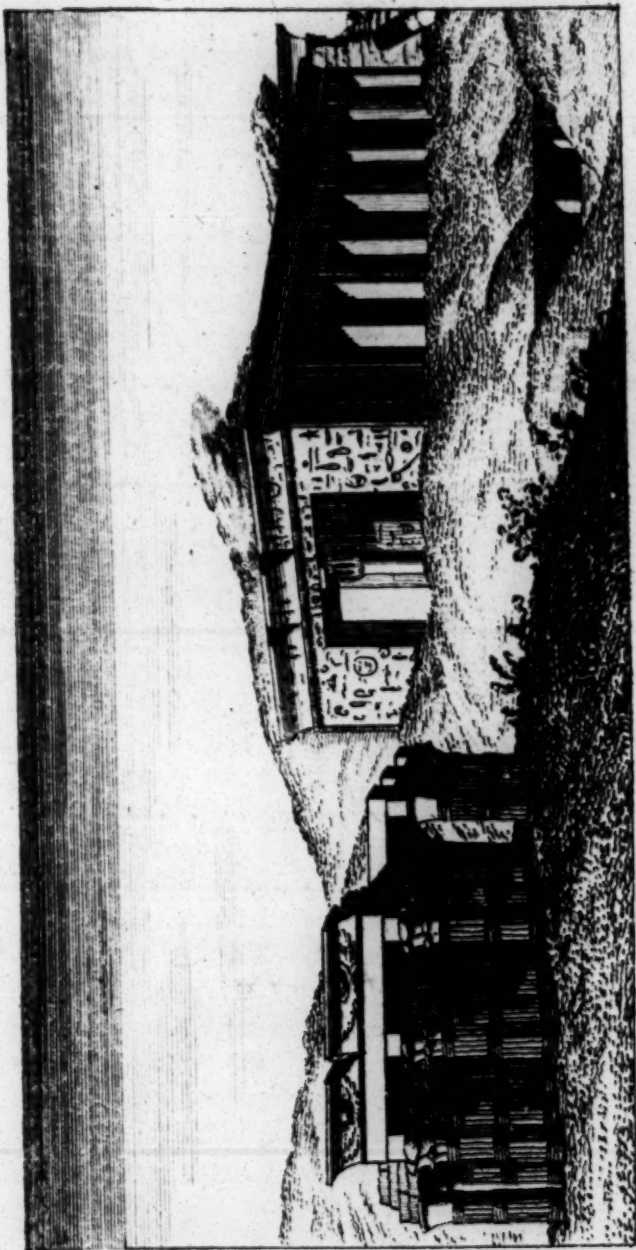
Latus were worshipped. In this temple there are likewise several sorts of capitals, some of which resemble the *Corinthian*, but with a very flat relief. On the inside are three stories of hieroglyphics of men about three feet high, and at one end the lowest figures are as large as the life; one of them, I observed had the head of the Ibis; and in several parts of the wall I saw the figure of a woman sitting. The cieling is adorned with a variety of animals, and painted in very beautiful colours; among them is a man sitting in a kind of boat, with a circle round him. This temple appears to have been used as a church; for I saw some *Coptic* inscriptions in black letters on the walls, and was told that there had been a convent there.

A mile to the south of *Efne* is the monastery of St. *Helena*, by whom it is said to have been founded; but it has been more commonly called the convent of the martyrs. Here is a great burial-ground not less than a mile round. Many of the tombs are magnificent, they having a dome on four arches, with a little cupola on the top. Some of them have a cross, and others an eagle cut in them, with a *Greek* inscription. The convent with its church are however but mean; there are only two Monks in it, who cannot marry; but their relations, both women and children, live with them. This is the last church in *Egypt*.

On the 20th we came to *Etfeu**, which was once the Great *Apollinopolis*. I went to the

* Or according to Mr. Norden, *Edfu*.

7 AP 53



*A View of the Temple at Com-Ombo, and of the Serpent
Cynphis on the Isle of Elephantine.*

Sheik's house, with a letter from the Sheik of *Fourshout*. When he knew who it was from, he kissed the letter and put it to his forehead, as a mark of respect. I made him a handsome present, which he received with great civility; and when the letter was read, and I desired to see the ruins, he put his hand up to his head, as a mark of his compliance, and that he took me under his protection. He himself went with me and shewed me the temple, and a grand pyramidal gate. [This last monument of antiquity is perfectly well preserved; but the *Turks* have converted it into a citadel. There runs all round a semi-circular corona, such as is commonly seen round the *Egyptian* buildings. No cornice is to be seen about the edifice; but it may have been ruined, or have fallen down. This edifice is in general well designed, and its simplicity gives it a very pretty appearance. Upon its faces are three rows of hieroglyphical figures, which seem as if designed to represent infants, though their stature surpasses that of men. The south and north sides scarce differ in any thing, except that the former has several windows, of which the four lowermost, made on each side of the gate, are very high, and give a diagonal light that falls obliquely. Above the gate is a cartouch or ornament, like those we have already remarked in some other edifices. The other antique monument is the temple which was dedicated to *Apollo*; but the greatest part of it is buried under ground, and the *Arabs* have made no scruple

of employing what they have been able to take away, in making some vile pigeon-houses.]

While I was measuring the ruins of the temple, a great many people came about me, and on my giving my book to a servant to hold for me, a young man, who was the Sheik's nephew, snatch'd it out of his hand, and ran away with it. The Sheik and my servant ran after him. Mean while I continued measuring and writing on another paper, till the Sheik returned with his pike, having thrown off his outward garment when he went in search of his nephew, whom it is said he would have killed had he overtaken him. The brothers had been competitors for the government of this village; and the Sheik now conducted me to his house, where matters were carried so far that I was afraid we should have suffered in the tumult, the brother being favoured by many of the people. I was desirous of going to the boat; but was told, that the Sheik would be offended if I did not stay to eat with him. I was privately informed that I might have my notebook, if I would give about the value of a crown, to which I consented, and it was accordingly brought me. We now sat down to eat out of a large wooden bowl, full of thin cakes broke into small bits, with a syrup mixed with them; but the Sheik sat at a distance, and would not eat with us. Afterwards he mounted his horse, and attended me to the boat, followed by several persons, and having made me a present of a sheep, came into the boat, and ordered a letter to be written to the
great

great Sheik. About an hour after the Sheik left us, his son came riding to the river, to inform us that his father having been told I had given money to have my book restored, had obliged them to return it, and had sent it to me. Thus this worthy *Arab* gave an instance of fidelity that is rarely to be met with.

We now sailed on, and as we approached towards *Hajar Silcily*, the rocks on the western shore appeared as if cut for a grand gateway. A little farther to the south, I saw five regular entrances into grottos, cut equally distant in the rock, and above them a cornice or half-round seemed to have crowned the work; but only the half-round remained. Proceeding to *Hajar Silcily*, or the rock of the chain, the *Nile* grew exceeding narrow and rapid; for I suppose it is not above 100 yards wide; the rocks encroaching upon the river on each side. It had its name from a chain being formerly drawn across to defend the pass, and I was shewn a rock on the east side, where I was told the chain was fastened. The rock on the west side is cut into something like four niches or small open temples, seemingly designed for the worship of some deities, which are adorned with cornices, pilasters, and hieroglyphics. Here also are some pillars cut out of the rock, which are still entire, with their pedestals. Over these is a tree, a man on horseback, and another leading the horse, all cut out of the rock in relieve, in an oblong square compartment, after the *Greek* taste.

[On the insides of the grottos there is not
sufficient

sufficient day-light to distinguish objects; the light entering only at the door of each grotto; this gave me some concern, but at length I perceived an opening at the top, which allowed me the view of four figures in alto relievo; they are of the natural size; two men sit in the middle, with their arms laid across their breasts, and on each side sits a woman, who takes hold of the arm of the man who is next her. I could not avoid feeling a just detestation at the malice and superstition of the *Turks* or *Arabs*, who have strangely deformed these figures, especially in the face. On one side of this group is an hieroglyphical table, cut in basso relievo, with much pains, and what gives it a great value is, its being perfectly well preserved to the present time; though the rock in which all these grottos are cut, consists only of a yellowish sandy stone. The hieroglyphical table probably contains the epitaphs of the persons whose bodies have been enclosed in this grotto.]

A little above this place the *Nile* resumed its natural breadth, and there is a sandy ground, with a gentle ascent on each side. We afterwards passed by several sandy islands on which we saw many crocodiles; particularly on one there were near 20 of them, which seemed to be from 15 to 20 feet long. On our shooting at them, about half of them went into the water, and on our firing a second time they all disappeared.

We afterwards came to a large island, to the east

east of which is the village of *Com-Ombo**. [The principal monument in the place is situated behind a mountain of sand, and on another side is concealed by some miserable cottages; but these cannot prevent a curious traveller contemplating with great satisfaction these beautiful ruins. The building rests upon twenty-three well wrought pillars adorned with hieroglyphics. The stones that serve to cover the top, are of a prodigious size; and we clearly see that the architrave, which is at present split in two, was anciently a single stone. Under its cornice is the cartouche, the usual ornament of their gates, which is very neatly cut. All the stones are full of hieroglyphics, and the pillars are above 24 feet in circumference. It is a pity that this edifice cannot last long: two sides of it are but barely discernable: part is already covered with earth, and the pillars, as well as the rest of the building, are three quarters under ground. At about 50 paces distance, at the declivity of a mountain, is another antique monument, above 18 feet in height, with a niche that is square in the middle; but wider at the top than the bottom. The sides are thick set with hieroglyphics, which are much decayed towards the ground, and the back-part is almost buried under the sand. This edifice is entirely built of large square blocks of a whitish stone, that nearly resembles marble. This monument might, perhaps, have been an altar, the table of which may have been taken away or have fallen to

* According to Mr. Norden, *Komombu*.

the ground; and, perhaps, an idol was placed in the niche I have mentioned.]

We now proceeded to the port of *Lasberrad*, where the Cashif of *Efne* was encamped; we would have passed him, but his men called to us, and the boatmen did not dare to proceed. We were thus stopped, because by the covering of our boat we were judged to be *Europeans*. I had letters to the Cashif; but did not know that he was the person to whom they were directed; I carried him a present of coffee, tobacco, and some other things; which he said I had no occasion to give him: he readily consented to my seeing the antiquities; but the *Arab* Sheiks of *Lasberrad*, being present, opposed it, on which I returned to the boat, and passing by several islands arrived on the evening of the 21st at *Assouan*.

This is a poor small town, with a kind of fortress or rather barracks for the Janizaries, who have in reality the command of the country. The present fortress, which is surrounded by two or three slight walls of no more strength than a common garden fence, is to the south of the town, which is on a gentle rising from the river, and extends to a height that is over the water, which I should think was the north end of the ancient *Syene*. There are but two *Christians* in the place, one the Aga's servant, and the other the Caimacam's Secretary. On my waiting on the Aga of the Janizaries with letters from *Mustapha*, Aga of the Janizaries at *Girge*, and from the Sheik of *Fourshout*, he treated me with coffee, and made

me a present of a lamb; and, in return, I sent him a present of tobacco, rice, coffee, and other things. He very obligingly sent two Janizaries to guard the boat, and invited me to take a lodging in an apartment that belonged to his own house, though it was separate from it. The *Christian* Secretary of the Caimacam, or civil Governor, telling me that I should make his master a present, the people and Janizaries about the boat ordered him to get out of it, there being a jealousy between the civil and military power. The Aga, on being informed of this, sent me word that I need not make presents to any one: this he repeated on my waiting upon him, adding, that he would take me under his protection, so that no one should injure me; I therefore removed to the lodging he had allotted. A *Turk* belonging to *Osman* Bey, who happened to be there, kindly offered his advice on all occasions, visited me, and brought me a present of a dozen of pigeons and some dates. Some other *Turks* came to see me, and one of them, as a token of respect, brought me the trifling present of a bunch of radishes.

On the eminence over *Affouan* are the ruins of the ancient city of *Syene*, which is exactly under the Tropic of Cancer; but the principal part of that city seems to have been on a lower hill to the south. Going between the two hills near the river to the south-west, I saw two pillars of granite standing, and two triangular pillars, of an extraordinary kind, with their bases lying down. Nearer the river I observed

two oblong square columns of granite; and about the middle, between the brow of the hill and the river, is a building that may possibly be the observatory described by *Strabo*, as erected over a well, for making astronomical observations; the holes at the top, which are much larger below than above, I imagine were to try the experiment in relation to the shadows at noon-day.

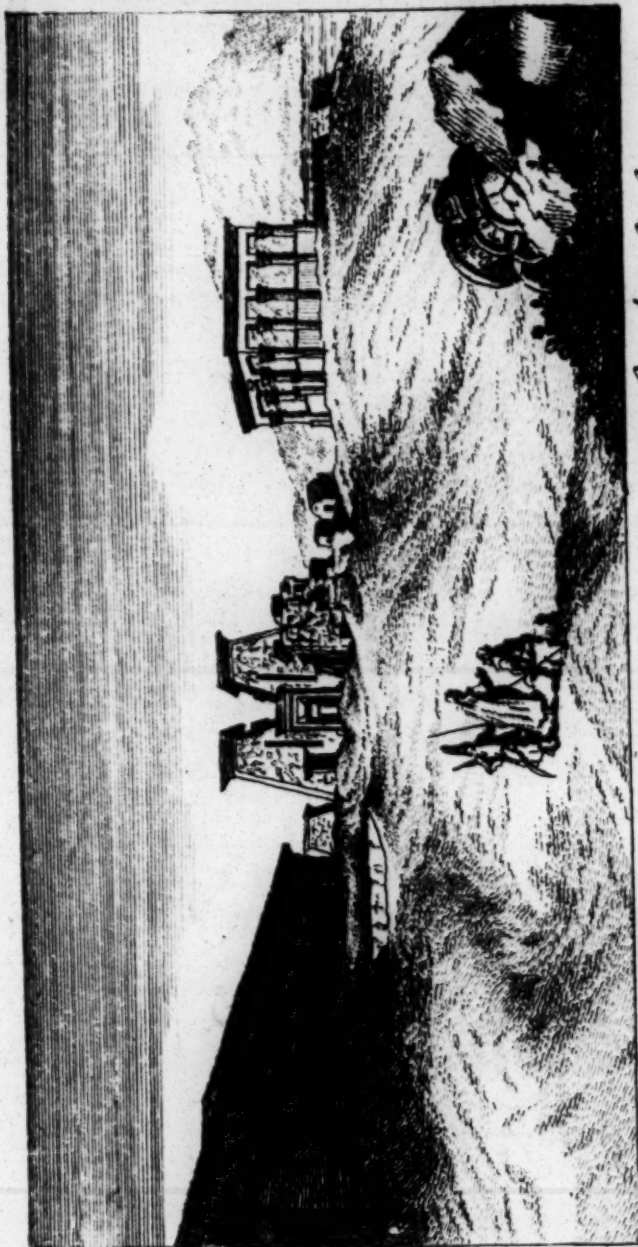
Having viewed these ruins, I went about a mile to the south-east, to the quarries of granite; for the country to the east, the bed of the river, and the islands, are all red granite. The quarries are not worked in deep; but the stone is hewn out of the sides of the low hills. I observed some columns and an obelisk marked out in the quarries, and shaped on two sides: they seemed to have worked in round the stones with a narrow tool, and, when the stones were almost separated, they probably forced them out with large wedges.

Opposite to *Syena* is the island *Elephantine* *, in which was a city of that name. It is about a mile in length, and at the south end a quarter of a mile in breadth; but to the north it ends in a point. In this island there was a temple to *Cnuphis* and a nilometer to measure the rise of the *Nile*. I observed there the remains of a small temple, before which is a statue about eight feet high, sitting with the hands across on the breast, and a lituus in each.

Mr. Norden says the present name of the island is *Ell-Sag*.

On

7. AP 53



A View of the Temple of the Hawks, and of the Temple of the Sun in the Lake of Pichin.

On a wall before the temple is a *Greek* inscription, which is in many parts defaced. In the midst of the island are the remains of one side of a magnificent gate of red granite, finely adorned with hieroglyphics. [Its southern part is mountainous and covered with ruins, most of which are buried under the earth. Among others, I found an ancient edifice still standing, though covered with earth at the top, as well as on the side: it is still called the temple of the serpent *Cnuphis*; but it resembles a sepulchral monument more than a temple. It is inclosed by a kind of cloyster, supported by columns: at the four corners, and in its breadth, it has a wall; but in the middle you see only a single column. This inclosure contains a grand apartment that has two large gates, the one to the north, the other to the south; and the inside is almost entirely filled with stones and earth. The walls, covered with hieroglyphics, are bedawbed with dirt, and blackened by the smoke of fires made there by the shepherds. In the midst of that apartment I observed a plain square table, without any inscription, and imagined that there might be underneath an urn or mummy, and I was tempted to get it lifted up; but the superstition of the government and people would not permit it. A traveller would think himself happy in having the liberty to observe these ancient edifices in quiet, and he must not attempt any thing farther. I shall never forget that, on our casting anchor before *Affouan*, the populace ran in crowds to see, as they said, the forcerers experienced in the black art. The length of the

building on the inside is about 80 feet, and its breadth about 20. There is near it a kind of pedestal made of great blocks of white stone, loaded with *Greek* inscriptions.]

About this island are several smaller islands, as four to the south and two to the west, and also several large rocks of red granite. I crossed over to the *Lybian* side of the *Nile*, where there is a sandy valley, and, proceeding about a mile, came to a large ruinous uninhabited monastery, which, I suppose, was dedicated to St. *George*, his picture, as big as the life, being painted on the walls; upon them are also several other bad paintings, and some *Coptic* inscriptions. Returning to *Affouan*, I went ashore upon the rocks to the east, opposite to the south end of *Elephantine*, where the rocks are very high, and on one of them I saw some hieroglyphics.

I afterwards set out from *Affouan*, and rid towards *Philæ**, passing near the quarries, and going along a road that seems to have been made by art, between little hills and rocks of red granite, some of which were distinguished by having hieroglyphics carved upon them. This road was divided into two parts, by a mound in the middle of it. We at length passed over to the island of *Philæ*, which is high and very small, it not being above a quarter of a mile long and half a quarter broad. The city seems to have been on the east side, and it ap-

* The modern name of this island is, according to Mr. Norden, *Ell Heiff*.

pears that there were no other buildings on the island, but what had a relation to the temples; for *Diodorus* seems to insinuate, that no person but the Priests were permitted to land, on account of the sacredness of the place; and accordingly the whole island appears to have been walled round, something in the manner of modern fortification, and great part of that wall still remains. The particular sort of *Ethiopian* hawk worshipped here, I observed cut among the hieroglyphics in several parts, and represented with a long neck, extended wings, and a serpent coming out from it. The temple of the hawk is built of freestone, near the water, on the west side of the island. In the court of the temple, which is of great length, is a row of pillars on each side, that have a great variety of capitals. Beyond this is an inner court, adorned with very beautiful columns, the capitals of which are wrought in basso relievo in something like leaves and branches, above which is the head of *Isis* on each of the four sides. On the outside of this inner court are very large colossal figures, cut on the south side of a great pyramidal gate. At the entrance to the east, is an obelisk on each side within, of red granite, and near it a lion also on each side. Between the west side of the grand area and the water, there is only a narrow terrace with doors to it from the portico, and the whole ends at the water to the south, with a parapet wall, at which are two obelisks about two feet and a half square, raised on their pedestals. The island rises here 20 or 30 feet above the

Q 2

water,

water, affording a prospect about a mile south to the granite hills, where the *Nile* turning, the view is terminated by those hills in a most agreeable romantic manner, all together having a noble and beautiful appearance.

To the east of this structure is (according to Mr. Norden, the temple of *Isis*, see the plate) an oblong square building open on all sides. The capitals of the columns, which have some resemblance to those of the *Corinthian* order, may be reckoned among the most beautiful in *Egypt*, and were probably of the last invention, they being the only capitals of that kind I saw in *Egypt*.

Returning about half a mile by the way we came, we turned off to the west, in order to take a view of the cataract, when, having proceeded about a mile farther, we came to the port for the boats that come from *Ethiopia*, where we found most of the people Negroes. Here is no village, but only some little huts made of mats and reeds. At this place the people enter their goods, and convey them by land to *Affouan*, and in the same manner the goods brought from lower *Egypt* are also conveyed thither by land from *Affouan*. The chief import here consists in dates, which the people of *Affouan* buy, both for their own use, and to send into other parts of *Egypt*: so that on both sides, the *Egyptian* and *Ethiopian* navigation end at the cataract. I never saw nature discover so rough a face as there: on the east side nothing is to be seen but rocks, on the west the hills are either sandy or black rocks: above, to the south,

south, there seems to be a high rocky island, and higher up rocky cliffs on each side, and below to the north are so many rocks, that little of the water can be seen. We now went on to the north, the *Nile* running through the rocks; but the people knowing that I came to see the cataract, stood still, upon which I asked them, when I should come to it, and to my great surprise, they told me that was the cataract. The bed of the *Nile* is crossed by rocks of granite, which in three places, at some distance from each other, divide the stream, making three falls at each. The first we came to was the least, the fall appearing to be not more than three feet. The second, which is a little lower down the river, winds round a large rock or island, forming two streams: this island to the north may be about 12 feet high; and it is said that at high water the *Nile* runs over this rock; but supposing the river to be then five feet higher below the rock, the fall may be about seven or eight feet: farther to the west are other rocks, and again to the west of them is a third stream. Going somewhat lower, I observed a third fall, which appeared to be greater than that of the others. There is another cataract at *Ibrim*, which is said to be 12 days journey from this place; some also say there is a third cataract; and others, that there are seven mountains and seven cataracts.

[The ancients had a strange notion of the inhabitants of the cataracts being stunned and rendered deaf by the noise of the falling water. *Lucan* thus describes them:

*Who that beholds thee, Nile ! thus gently flow,
 With scarce a wrinkle on thy glassy brow,
 Can guess thy rage, when rocks resist thy force,
 And hurl thee headlong in thy downward course ;
 When spouting cataracts thy torrent pour,
 And nations tremble at thy deaf'ning roar ;
 When thy proud waves with indignation rise,
 And dash their foamy fury to the skies ?*

ROWE'S *Lucan*.]

I here saw the corn in ear at the latter end of *January*, the caloquintida was full grown, and the little apple called *Nabok* was almost ripe, which in *Delta* was ripe in *November*. In the lower parts of *Egypt*, the time of growth for such fruit, I suppose to be after the overflowing of the *Nile* ; but here, after the great heats are past. I now saw the people driving camels loaded with *senna*, and was told that each load was worth about 200 medins, or near 12s. 6d. The *Bassâ* grants a licence to one person who is generally a *Jew*, to buy all the *senna* ; he is obliged to take all that is brought to *Cairo* ; and one *English* merchant only has the privilege of purchasing it of him.

On my return to *Affouan*, the relations of a soldier I had brought from the Sheik of *Four-shout*, as a mark of respect, sent me a supper ready dressed, in hopes, I suppose, of a return of greater value. And the last evening I was there the *Aga* likewise sent me a supper of geats flesh boiled and well peppered, pilaw, barley broth, and hot bread ; desiring that what

was

was left might be given to the boatmen, and not to his people.

The next day, having all my goods put on board, I took leave of the Aga, and some of his relations attended me to the boat; when the wind not permitting us to begin our voyage back, I passed the day in the boat with those who came to see me. Among the rest I was visited by a genteel man, brother to the Caimacam of *Girge*: I had seen him at the Aga's, and was now in a country where I thought I met with a friend wherever I saw a *Turk*, or a person of the middle parts of *Egypt*. He behaved with great civility, and seemed to be a very good sort of a man. The *Christian* Secretary of the Caimacam, intrusted me with a letter, and a sum of money of the value of three or four pounds to be delivered as directed in *Akmim*; a very great sum in that country, and a trust he would scarcely have reposed in one of his own country that was going to *Cairo*; though he was sensible I should soon leave *Egypt*, and he would never see me more. He at the same time presented me a live sheep, and in return I made him a present.



C H A P. VIII.

An Account of Mr. Norden's Voyage from Assouan as far as Derri, a Town near the second Cataract. Of the Antiquities he met with in his way thither, and the ill Treatment he received at that Town.

AS Dr. Pococke proceeded no farther up the Nile, we shall before we follow him down that river to Cairo, attend Mr. Norden, up it far as *Deir* or *Derri*. The Aga at *Assouan*, and other persons in that town had interested themselves in his safety, and used every argument to prevent his advancing farther, observing that he would infallibly be destroyed, since he was not going among men, but among savage monsters, who would murder a man for a parat, in what manner then will they deal with you, said the Aga, who carry such treasures? but all his arguments had no effect, and Mr. Norden resolved to proceed. The Aga, notwithstanding his fears for his safety, sent his own brother to accompany him; he had also with him a Janizary, with several *Romish* Priests who had come with him up the Nile, besides several servants and a *Jesu* valet. Being furnished with letters of recommendation to the principal persons on the coast, they set out, while the natives took leave of them, as of persons doomed to destruction.

Mr.

Mr. Norden set out from *Affouan* on the 22d of *December*, a month before Dr. *Pococke's* arrival at that town, and by the Aga's order had thirteen dromedaries, three horses, and as many asses, to carry him, his attendants, and baggage, to the haven of *Morroda*, above the cataract. He there embarked in a boat, with his attendants; viewed the antiquities already described by Dr. *Pococke*, in the antient isle of *Philæ*, and proceeding up the river, soon reached *Daboude*, a village where he could have wished to land, in order to examine some ancient edifices that appeared in sight; but the wind being favourable, he was obliged to be satisfied with a distant view of them. He observed a grand edifice of great length, built of very large freestones, closed on all sides, except the front, where there is a great gate, and as it were two windows on each side formed by four columns. At the top of the edifice runs a plain cornice; under which, as well as at the four angles, is the astrigal, or moulding common in the *Egyptian* buildings. This structure is encompassed with a pretty high wall, that is much damaged, especially towards the portal. Opposite the front are three portals succeeding one another, which seem to make a passage leading to a canal 40 feet broad, that terminates in the *Nile*. This canal is filled with sand, but its borders are lined with a thick wall formed of great blocks of stone. There are columns to be perceived on the inside of the principal edifice, which appears to have anciently served as a temple: but besides
this

this structure there is a vile modern piece of stone work, that dishonours these ancient buildings, and renders the prospect a little confused.

Higher up is *Hindau*, a village where he perceived four or five columns, that are the remains of abundance of ancient buildings; and for above the space of a quarter of a league, the walls and foundations of superb edifices were seen on every side; but all are in ruins, and almost covered with sand.

They now advanced to the island *Giesfret Mabues*, situated six leagues above the cataract, and pretty near the eastern shore of the Nile: opposite to it, on the same border of the river, is *Sabdaeb*, a village where is an antient edifice, the front of which is only adorned with a plain moulding; and its square portal rests upon a base six feet in height, formed of great blocks of stone very artfully joined together. This edifice is surrounded by a wall. Near *Teffa*, which is on the confines of *Egypt* and *Nubia*, they also saw some remains of ancient buildings, which, like the last, were built of white stones perfectly well joined together. The columns on the inside are still subsisting; but those that were without are ruined.

At eight in the evening when they were not above a gun shot distant from the village, an incident happened that let them know the character of the inhabitants. These ordered them to bring the barque to land, that they might see the *Franks*, and have some of the riches they carried with them: but this being refused,

refused, a musket was fired at the barque from each side of the river; this insult was returned by a double discharge of seven muskets towards the place whence the voice came: but the natives having hid themselves behind some stones, received no damage. They were, however, silent for some time; but soon resuming their courage, began to fire again, and to give abusive language. This did not please those in the barque: they therefore called out to them, that if they did not desist, they would land, and entirely exterminate them, which had its effect, and no more was heard of them.

The next day there being no wind, they lay before a village named *Scherck Abobuer*, which has a district of near two leagues in extent. The pilot, who was a native of the place, assuring them that they would find his countrymen a good sort of people, and that they might land with the utmost safety, Mr. *Norden* visited the adjacent parts, and at a small distance observed along the *Nile* an antique quay, made of stones, all cut in the form of prisms, and so well joined together, that there was not the least space between. Near it were five or six cottages built with stones entirely covered with hieroglyphics; but no edifice could be discovered whence they were taken, all was destroyed, and nothing could be found but heaps of stones, also adorned with hieroglyphics, done by a good hand; but they had never been painted. The greatest breadth of the land, from the mountains to the border of the *Nile*, is in this district no more than an hundred paces.

At

At least, if in some places it has a little more extent, in others it has much less.

The wind being fair at eight o'clock the next morning, they immediately set sail; Mr. Norden took a view of several villages, and some inconsiderable ruins. They now came to the most difficult passage in the whole *Nile*. The river is here entirely crossed by rocks concealed under the water; at the sides of these rocks the river is of great depth, and the intermediate spaces form eddies or whirlpools. Those in the barque conducted themselves with all the precaution that so dangerous a passage required; but the misfortune was, that the barque did not obey the rudder: she struck upon a rock, and continued in a frightful situation. She was taken hold of precisely in the middle, and the whirl of the water made her turn upon the rock as upon a pivot. There was too great a depth in the water for the sailors to stand on the bottom; the person who had the care of the barque would have persuaded the crew to go out with a cord, and to draw it off by swimming; but they represented that the eddies would prevent their making any way in the water. All on board now saw themselves in imminent danger. Happily the current and the wind beat against the barque at the same time, and this was their safety; the barque by this means in a little time disengaged itself without farther assistance, and those on board took such advantage of the wind, that they were soon out of danger.

After some time they came up with the village of *Dekke*, which is remarkable for the remains of an ancient temple at a small distance. It has no hieroglyphics, yet is in the taste of the antient *Egyptian* buildings, and may pass for magnificent. At length they arrived at *Schemederschied*, a village where they staid all night.

The next morning they set sail from thence, and soon after an adventure happened which shews the disposition of these people. Mr. *Norden* was examining the names of the places by which they had passed the preceeding day; the Commander of the vessel, and the *Jew* valet were sitting near him, and repeating the names of those places that were already written, while he corrected them by their pronounciation, when a passenger started up, threw himself upon Mr. *Norden*, seized the paper he held in his hand, and tearing it into pieces, retired quietly to his place, where he sat down as if nothing had happened. Mr. *Norden*, not being able to understand the meaning of this insolence, was reflecting with himself whether he should resent it or not, when those who were present burst into a loud laugh. Upon this he asked the reason, and they explained to him the whole mystery. The fellow was unwilling he should know the place from whence he came, because he might return some years after into *Nubia*, and, bringing more people with him, might make himself master of the country; alledging that if he knew the name of the village where he was born, and had it in writing, he should not

fail to be taken as well as the rest: and that this was the sole cause of his snatching the paper, in which the name was going to be written.

Mr. *Norden* could scarcely forbear laughing at the fellow's simplicity; but to prevent the consequences of such an humour for the future, he assumed a very serious air, ordering the commander of the vessel, to draw near the bank, and put that insolent fellow on shore, adding, "The barque is entirely ours; it is only by courtesy we give any one a passage, and when any body behaves insolently we shall turn him out." The fellow, who was indeed a passenger, now humbly begged to stay, and promised to behave better for the future; upon which Mr. *Norden* suffered himself to be prevailed on, and the man from that time was quiet and tractable.

In the mean time they passed by several other villages, and the wind falling calm, they fastened the barque on the western shore, near a village named *Sabua*, in the neighbourhood of which are some remarkable antiquities; but they have not so magnificent an appearance as those of *Dekke*, nor are the stones so well joined together, there being pretty large openings between them. The edifice is, however, built in the ancient *Egyptian* taste, and though the portal is damaged, the rest continues standing. These ruins are in a plain covered with sand, where from some broken walls there appear to have been other buildings of a vast extent.

They

They had here all around them nothing but mountains and sandy rocks. The mountains, to which the *Nile* reaches in its inundation, are sloping and cultivated up to the top. This tract of ground was filled with beans and lupines, that had been planted there, and the summit was crowned with thickets of thorns that grew up of themselves.

The next morning they again set sail, and in the afternoon, approaching a village named *Koroscoff*, situated on the eastern shore, the natives called out to them to bring the barque to land. They obeyed, and then heard that the Schorbatchie, the father of the Cashif *Ibrim*, was there at his country-house. Upon this they went ashore, and Mr. Norden waited upon this potentate, accompanied by the brother of the Aga of *Affouan*, the *Jew* valet, and the Janizary who went with them as a guard. They found the great man seated in the middle of a field, exposed to all the heat of the sun, and employed in deciding a dispute between two men about a camel. He had the look of a wolf, and was dressed like a beggar. An old napkin, which was formerly white, made his turban; and a red-dress, still more old, scarce covered his body, which appeared thro' the holes. Mr. Norden saluted him in the ordinary manner; but as he had brought no present, he did not so much as ask him to sit down; but he placed himself by him, without asking his permission, and put into his hands the letters the Aga of *Affouan* and his son had furnished him with. The latter he put in his turban, but read the others

with great attention; after which he turned to those who were pleading, each of whom seemed to imagine he should gain his cause by dint of noise. The Schorbatschie sometimes intermixed his voice, and made himself so well heard, that it could not be doubted but that he was the judge.

As this trial seemed as if it would not be soon ended, Mr. *Norden* ordered the *Jew* to speak to the Effendi, who was present, in order to prevail on the Schorbatschie to dispatch him speedily. This the Effendi did, and on the Schorbatschie's hearing from him that the *Jew* was Mr. *Norden's* interpreter, he asked him, why his master had not brought him a good present. "You go too fast, replied the *Jew*. What, ask for presents before you have done him the least service! Shew yourself his friend, and you will see that he will pay you well." This flattering hope entirely changed the gentleman's behaviour; he assumed an air of mildness; saluted Mr. *Norden*, and told him that he had nothing to do but to go to *Derri*; that he would be there before him, where he would give him entire satisfaction. At the same time he ordered his son to conduct him to his country house, to shew it him, and to send a goat as a present to the barque.

Mr. *Norden* by this means saw his country seat, which might with more propriety be termed a stable, and while he was looking at it, his conductor chose from seven or eight the goats the poorest he could find. As they were returning to the barque, the *Jew* told Mr. *Norden*,
that

that the Effendi, who was a native of *Cairo*, had shewed great surprize, at their having dared to advance so far, and had observed, that they might think themselves happy if they escaped in safety. But he seemed to give little attention to this discourse. On his arrival at the barque, he found that the goat, lean as she was, was become a bone of contention. The crew laid claim to it, and maintained that the Schorbatschie had sent it for their supper; the commander of the vessel sided with them; but the valet being unwilling to surrender it, the dispute grew warm, and Mr. Norden was obliged to maintain his right by serious menaces; but having thus determined the property of the goat in his own favour, he generously made a present of it to the crew.

Mr. Norden had now no sooner set sail, than the commander of the barque, declared that he would not upon any consideration carry him farther than *Derri*, and that nothing should induce him to proceed to the second cataract. These discourses, added to the Effendi's advice, caused Mr. Norden to make several serious reflections: but he was too far engaged to draw back, and was resolved to continue advancing, to see what would be the result of it. In the mean time he thought proper to impose silence on the commander of the vessel, and to assure him that, in what manner soever things might turn out, they should always have it in their power to demolish him; and that if any misfortune befel them, they should consider him as the author of it, and be sure to make him

the first victim. These menaces made him change his tone, and he swore, that if *Baram Cashif*, to whom the boat belonged, would permit it, he would, with all his heart, convey them as far as he could sail: but he exhorted Mr. Norden, and his attendants, to take care of offending that tyrant, of whom he gave a dreadful description, though he was his master.

A calm coming on, and the current driving them back, they fastened the barque near *Amada*, a village on the western shore, almost opposite to *Korokoff*; where Mr. Norden landed, in order to see an antient *Egyptian* temple, which in length of time had got into the hands of the *Christians*. On the walls are paintings of the Trinity, the Apostles and several other Saints; and where the plaster has fallen off, the hieroglyphics that are underneath begin to appear. This temple is still entire; but a monastery that had been built near it, is absolutely ruined.

Mr. Norden having taken a drawing of it, withdrew; he had perceived no body on the way; but near the barque he met with one of the natives on horseback, entirely naked, only his breast was covered with a goat's skin. He was armed with a long pike, and a buckler made of the skin of a rhinoceros. This man stooped him; but after asking him some questions, and finding he was not understood, rode off.

The *Nile* was here so shallow, that in several places the barque could scarcely pass.

The next morning the wind being north they were obliged to tow the boat along the shore

shore during the whole day. It was now remarked, that the slope of the shore of the river was for the most part covered with lupines and radishes, the seed of which serves for making oil. There were likewise some other plants such as succory and burnet. Mr. Norden remarked here an odd method of crossing the Nile. Two men were sitting on a truss of straw, while a cow swimming before, one of them held in one hand her tail, and with the other guided the beast by a cord fastened to her horns. The other man, who was behind, steered with a little oar, by means of which he kept at the same time the balance. The same day, he likewise saw some loaded camels crossing the river. A man swimming before, held the bridle of the first camel in his mouth; the second camel was fastened to the tail of the first, and the third to the tail of the second; while another man brought up the rear, and took care that the second and third camels should follow in a row.

Two days after, they arrived at *Deir* or *Derri*, which is situated on the eastern shore of the Nile, pretty near the place where the river begins to direct its course towards the west. The news of their arrival had gone before them; for, on their fastening their barque to land, a crowd of people were running in order to satisfy their curiosity by seeing them. Mr. Norden being told that the Schorbatschie was returned, and had assembled other Princes at his house, immediately waited on him, attended by one of the priests, who understood the language,
and

and the *Jew* valet. They found these petty Princes in a grand Divan, and were received with much civility. *Baram* Cashif sat as President, and, after the first compliments, let *Mr. Norden* know that they had been consulting together about him; and as they intended to promote his voyage, they had thought it was best for him to stay at *Derri* till the arrival of the new Cashif; when they should go to war with a people that dwelt in the neighbourhood of the second cataract, and, as they should lead an army of 500 men, he would travel in good company, and with the utmost safety. The whole Divan testified their being of the same sentiments: but *Mr. Norden*, perceiving that a plot was laid for him, answered, that he and those with him preferred continuing their voyage upon the *Nile* in the barque they had hired: but that, however, they would consider on the offer which had been made them. *Baram* Cashif being then informed that *Mr. Norden* desired to have a private conference with him, he consented and appointed the hour. On which our traveller rose up, saluted the Divan, and returned to the barque, in order to consult with his companions in the voyage, on the measures most prudent to be taken.

The proposals of the Divan, joined to what they had been told at *Affouan*, made every one think it would be madness to go any farther, and that it was necessary to turn back as soon as possible. At the hour appointed *Mr. Norden* waited upon *Baram* Cashif, and informed him, that there were none of them in a condition to
bear

bear so long a journey by land, and that they begged of him, as a favour, that he would oblige the commander of the barque to convey them to the second cataract. He answered, that the barque was his; that if his servant had engaged to carry them farther, he had exceeded his orders; that, besides, the water of the *Nile* was too shallow to render it possible to go up the *Nile* as far as the cataract, and that they would be forced to stop somewhere upon the way with his barque, which would be a great loss to him. Mr. *Norden* replied, "Since it is not possible to advance by water, and on the other hand we are unable to go by land, we have no other measure to take than to return back." "You may, he replied, but it shall not be with my barque. I want it; and you must take your things out of it as soon as possible."

Mr. *Norden* could not now doubt of the bad designs formed against him. There was then no other barque at *Derri*, and even if there had been one, nobody would dare to carry him in it without the permission of this man, who was a real tyrant. Mr. *Norden*, therefore, by means of the *Jew* and the priest, offered him all the advantages he could hope for in letting the barque, and after many difficulties the bargain was made, the man who commanded it was called, and they all swore, holding their hands on their beards, to stand to the agreement. *Baram* *Cashif* was so satisfied with it, that he made Mr. *Norden* a present of two new zagaies, or darts, and the pizzle of a young elephant, which he
said

said he had carried above ten years; and, on his returning to the barque, he sent after him a goat, and a basket of dates.

Mr. *Norden* now sent him a present of tobacco, strong liquors and other things: but his affairs had already taken a different turn; the *Schorbatschie* had heard of the agreement, and being apprehensive of losing, by the departure of the boat all the advantages he had expected, had talked with *Baram Cashif*, and made him change his sentiments. He therefore rejected the present, saying they had made a fool of him, and that he must have things of greater value.

The *Jew* returning with this report, they could scarce give credit to what he said: they, however, commissioned the father to wait on him again. *Baram Cashif* gave him a very cold reception; told him a thousand foolish things, and the priest observing that he ought to consider they were under the protection of the Grand Signior, he answered in a seeming rage; “ I laugh at the horns of the Grand
“ Signior; I am here Grand Signior myself,
“ and will teach you to respect me as you
“ ought. I know already what sort of people
“ you are, added he. I have consulted my
“ cup, and have found by it, that you are
“ those of whom one of our prophets has said,
“ *There would come Franks in disguise, who, by*
“ *little presents, and by a soothing and insinuat-*
“ *ing behaviour, would pass every where; ex-*
“ *amine the state of the country; go to make a*
“ *report of it, and afterwards returning with*
“ a great

"a great number of Franks, conquer and exterminate us all. But I will take care of that: you must quit the barque without delay."

The father having at his return repeated this discourse, it was resolved not to quit the barque but with life. However, early the next morning Mr. Norden waited on Baram, accompanied by the priest, who spoke the language, and by the Jew. The Cashif soon appeared, repeated his accustomed cant, and offered to conduct them to the cataract: but on their letting him know that they had no mind to go thither, he demanded large presents. Upon this Mr. Norden asked him by what right he formed such pretensions; and what he meant by playing thus with his oath, and breaking the bargain he had made? Enraged at these reproaches, he swore that he would make them know who he was, and threatened to take away their lives; to which Mr. Norden only answered, that they should be able to take their measures, and quitting him without taking leave, they went immediately to the Scorbatschie.

This officer, who was as great a villain as the other, treated them with much the same language. On which Mr. Norden rose up, and raising his voice, cried, "Tell him if they have taken their resolution, we have taken ours, and will wait the issue with our weapons in our hands." Upon this he went to the door, and the father, as well as the Jew having interpreted what he said, followed him closely.

As they were crossing the market-place, in order to hasten to the barque, *Baram Cashif* who was there, sent for Mr. *Norden*, and being then in his good humour, made him sit down by him, and, saluting him, said he must cloath him like an Emir, and make him other presents, which he mentioned. Mr. *Norden* promised to content him, provided he would immediately give orders for their departure, and the bargain seemed to be again concluded. As no agreement was yet made with the *Schorbatschie*, Mr. *Norden* proposed to return to him; but the *Cashif* desired that the others might be sent, and that he would stay with him till they came back.

This being agreed to, they were no sooner alone, than the *Cashif* ordered some dates and water to be brought, and treating Mr. *Norden* with great civility, made him understand that he should give him some of his shirts, with some coffee, rice, &c. This he promised by signs, and in broken *Arabic*. The *Cashif*, filled with joy, renewed his caresses; but it was visible they were owing to his avarice. Both the *Arabs* and the *Turks* are accustomed to put what they esteem most valuable in the folds of their turban, and those of their scarf, and *Baram Cashif* wanting to know whether he did not carry something valuable about him, began with filling his pockets with dates; and then, putting some into his scarf, and his turban, took care to search, at the same time, whether he could not find any thing in them: but Mr. *Norden* had wisely taken every thing out before
he

he left the barque, so that he lost both his labour and the dates.

In the mean while the priest and the Jew returned, without being able to prevail on the Schorbatschie; on which *Baram Cashif* told Mr. *Norden*, that if he would stay with him and let the others go, he would treat him as his own brother; but that gentleman, after thanking him for his offer, entreated him to finish the affair, and give orders for his departure. To this he consented, and, taking them to his house, made fresh proposals; and it was agreed that he should have Mr. *Norden's* suit of cloaths, a pair of pistols, some powder and ball, and fifteen sevillans; that the same sum should be given to the Schorbatschie, that, besides, the Cashif should receive thirty-five sevillans for the hire of the barque, six sevillans should be given to the man who was to command it, and three to the sailors. On these conditions they were to sail in the night, that they might do it with the greater safety. The Cashif then told them, he would go and make the Schorbatschie hearken to reason, and afterwards come to the barque, to see the presents designed him.

Our travellers now hastened to the barque, where they immediately caused every thing they had bargained for to be taken out of their chests, to prevent their being obliged to open them in the presence of the Cashif, taking care to conceal all their household utensils, with a thousand useful trifles, and to expose nothing to the sight but weapons, of which they had a pretty good stock.

In about an hour *Baram* Cashif arrived, and ordering every body on the bank of the *Nile* to retire, entered the barque, and, having seen his present, appeared well satisfied. He desired that it might be concealed from the Schorbatschie, who was coming, and kept till it grew dark, when he would send one of his slaves for it. But the Schorbatschie, on his arrival, appeared dissatisfied with the bargain, and refusing to accept of a piece of common red cloth, sufficient to make him a suit of cloaths, retired discontented. *Baram* Cashif, however, bid them fear nothing, for he would stand to his agreement. Who would not have thought that he now acted sincerely? especially as the man who had the care of the boat, came, and said he had received orders from his master to sail, and for that purpose put fresh merchandises on board. Yet at night no slave came for the present; and this rendering Mr. *Norden* uneasy, he sent the *Jew* and the Aga's brother to see what occasioned this delay; but, after staying till past midnight, they returned with the melancholy news that the Cashif swore to destroy them; and talked of having chests of gold before he would suffer them to escape.

The Effendi then came to the barque, and told them he was extremely concerned at the sad circumstances in which he saw them. "You
" have to do with devils, and not men, said
" he. I have the unhappiness to be obliged
" to live with them. I maintain myself in my
" post, because I can write, which they cannot
" do themselves: but I abhor the manner in
" which

“ which they treat strangers, whence no barque
“ any longer comes here. I know not what it
“ is that restrains them with respect to you :
“ but, before your arrival, it was debated in
“ the Divan, whether they should get rid of you
“ immediately, and in what manner they should
“ set about it. After great disputes, it was
“ agreed to conduct you into the desarts, under
“ the pretence of accompanying you to
“ the cataract. What they would have done
“ with you when there, the prophet only
“ knows : but all they said about a war, were
“ lies intended to make you fall into the snare.
“ Believe me you have to do with the greatest
“ villain on earth. He has killed nine men
“ with his own hand, who were his friends,
“ and some of the most powerful men of the
“ country. It is this that has rendered him
“ so formidable ; he supports his power by the
“ presents he makes to some, out of what he
“ plunders from others. He might be really
“ a Cashif, did he but dare to go to *Tschirke*,
“ to ask for the Caffetan ; but he is deterred
“ by the complaints often carried thither against
“ him : thus he rather chuses to send thither
“ some silly young fellow, in whose name he
“ governs. Besides, added the Effendi, he is
“ drunk every night ;—he then resembles a
“ madman—he lies with his own daughters.*
“ — In short, he is the vilest wretch I ever
“ knew.”

Those in the barque heard this dreadful character, without answering a word ; and only asked his advice, which he was unable to give

them. In this uncertainty he left them, and they continued in it the whole night.

At break of a day a slave from the *Cashif* came to tell the commander of the barque, that he must throw all the baggage of the *Franks* on shore, and oblige them to quit the vessel; but they immediately informed him, in the presence of the slave, that he should not touch any thing that belonged to them; that they were resolved not to quit the barque, but with life; and that the first person who should attempt to force them out, should be laid dead on the spot. They promised, however, to talk with the *Cashif*, and Mr. *Norden* had the courage to go immediately to his house, attended by the interpreters.

They were received with great coldness, and on their mentioning his second agreement, he flew into a rage, crying, *Get you gone, get you gone.* They did not stay to have this brutal compliment repeated; but went to the *Schorbatschie*, to know from him what they had to expect. They arrived at his house before he was up, and found many people assembled there, all of whom were eager to talk with them, and to ask for something. The priest who was with them, repeated what they said, and their ridiculous requests gave them occasion more than once to laugh. One of their Saints who had silently stood in a corner of the room, at length approached them, and being offended at their good humour, charitably told them in *lingua Franca*, which he spoke very ill, that they ought not to be so merry, since it would
better

better suit them to weep; for before the day was ended, they would, perhaps, have lost all their gaiety. But this counsel made no great impression upon them. This man was lately come from *Algiers*, and was half naked; but his pretended character of being a Saint, occasioned his being treated with great veneration.

The Schorbatfchie at last appearing, they wished him a good day, which he coldly returned. Mr. *Norden* then desired the interpreter to ask him, whether they might hope to come to an agreement with him. "Give me, said he, " five or six purses, and I will then talk to you. " I must see your chests. I will go this day to " the barque; you shall open them for me, " and if they are not filled with gold, you shall " share with me what they contain." To this, Mr. *Norden* resolutely replied, " that he should " not see the inside of his chests, nor break " them open; but that he might depend upon " it, that the person to whom he gave the commission would not return to tell him what he " had found there." To this menace the Schorbatfchie gave no answer; but after looking earnestly at Mr. *Norden*, turned towards his own people, and directed his discourse to them.

They had now heard enough to form a judgment of what they were to expect, and therefore retired, in order to return to their barque: but the Cashif being sitting in grand council in the market place, and seeing them pass by, called to them; and on their still proceeding, sent a slave after them, on which they went up

to him. He was now no longer the same man; he received them with an air of gaiety, and, having made them sit down by his side, asked Mr. *Norden* why he would not give him a chest of gold, since he had so many. Mr. *Norden* instantly arose, in order to go away, without making him any answer; but the Cashif, taking hold of his cloaths, obliged him to sit down again, and asking why he did not answer him, he told him that he was a pitiful fellow, without honour or conscience, and therefore he would have nothing farther to say to him. The interpreter hesitating, *Baram* perceived it, and ordered him with a stern look to tell him all, without omitting a single word, which he having done, *Baram*, instead of being offended, as was expected, set up a laugh; and Mr. *Norden* added, that he had offered him too much already; but if he would let them go immediately, he would not regard what was past; and would add some little presents that would be agreeable to him. This the Cashif seemed to relish; he loaded him with caresses, and called him his brother; demanded some purses for himself, and others for the Schorbatschie; and, in short, formed other pretensions, to which Mr. *Norden* made no answer: but being pressed to speak, he told him that they had no more than was necessary for their voyage, and would give him nothing; that it was true he had made him promises, but as the Cashif had broke his word, he was dispensed with from keeping his word with him; that he should have nothing but by force, and that he was going to the

the barque, to put every thing in order for his reception. The Cashif heard this with patience, and only answered, that he had force enough to destroy them, was he disposed to it. "We know it, cried Mr. Norden; we were informed of your evil disposition before we left Affouan, and there took the precaution of having the insults we might suffer here revenged, in case we should be unable to revenge ourselves."

Upon this he arose and returned to the barque, with a firm resolution of quitting it no more. But he had not been there half an hour before the Cashif sent for the interpreter, on which the Jew went; and soon returned with the news, that he begged they would send him the presents that had been agreed upon, and also some other trifles, on which conditions he promised to let them depart immediately, and to accompany them himself to a certain distance. Though little credit could be given to what he said, the presents were sent, and also the money for himself and the Schorbatschie.

About noon the Cashif came to the boat with two bullies, and ordered every thing to be got ready for sailing; when asking Mr. Norden if he was now satisfied with him, he replied, that he could not have thought he would have been so honest, and that he was at present very much inclined in his favour. This was saying too much. "Since you are favourably inclined towards me, said he, give me something." They appeared a little reluctant; but he would not give over his demand, and it was necessary

fary to part with several other trifles. The worst of it was, that he had never done asking, and had no sooner got one thing than he wanted another, and would not leave disputing for it, till he got it.

In the mean while they had proceeded a good way, and night coming on, the Cashif landed at *Kerawaschie*, and ordering his supper to be got ready, eat it in the open air, at a little distance from the barque. In the mean while a servant of one of the priests, who had been robbed of a riding coat, went to make his complaint to the Cashif, who by this time began to grow drunk. He fell into a violent passion, rose up, drew his sabre, and swore that whoever had committed the robbery should forfeit his life. The coat was soon found, and the slave who had stole it threw himself at his feet, to implore his mercy; our travellers also entreated for him, and he was happily pardoned; for had *Baram* killed him, they would have been obliged to pay him for the loss; this was the least that could have happened from it: they were therefore much concerned at the servant's having carried his complaint to the Cashif without their knowledge: but he did not foresee the consequence.

Baram Cashif, before he left the barque had obliged them to pay two sevillans to each of the bullies he had brought with him. He himself had squeezed them the whole day, and had left off asking only because he saw nothing more to ask for: but now he seemed desirous to return to the charge; and sent them word that
he

he designed to come to the barque to take his leave of them : but the brother of the Aga of *Affouan*, who had supped with him, prevented it ; by representing that he had squeezed them so much, that they were provoked beyond all patience, and that he would not be answerable for his life, if he attempted so much as to enter the barque again.

Notwithstanding the Cashif was drunk, these representations had their effect, and he contented himself with sending his wishes of a good voyage ; but let them know, that he had just received intelligence that his Sultana was brought to-bed, and desired they would be so good as to make the child a present of some silver baubles. They promised to send them, but took care not to do it till they were ready to depart. At last they found themselves happily escaped out of the hands of this tyrant, and congratulated each other on being quit at so cheap a rate. As they had no wind, they had recourse to their oars, which, with the assistance of the current, made them advance so fast, that they soon lost sight of the fire *Baram* Cashif had kindled, in order to warm himself.

In this passage from *Affouan* to *Derri*, there is the greatest difficulty in getting provisions : nothing is to be found but a few sheep and goats that are extremely lean, and the latter good for nothing : poultry is very scarce, and consequently eggs are not common : with respect to bread, the natives grind no more corn than they want for their own immediate use, and the cakes they make of it are not above half baked.

baked. But what is still more disagreeable, when you purchase any thing, its being sold, delivered, and paid for, does not make a perfect sale. Mr. Norden's valet had bought a sheep near *Dendour*, which one of the natives brought to the barque, in order to sell it. After much wrangling, he left it for two sevillans, and went away with the money; but in half an hour's time returned to demand his sheep, offering to give back what he had received. Exasperated at this proceeding, they refused to break the bargain; besides, they wanted the sheep. But the man, being obstinate, made a terrible outcry, which brought so many of his countrymen about him, that to avoid coming to extremities, they complied with his request, on condition of his returning the sevillans. The comedy did not end here: a moment after he returned with the same sheep, for which he asked three sevillans. They would have turned him away; but when he saw that they did not seem to want his sheep, he pretended to oblige them to take it for the price they had given him at first. They hesitated at this. At last he came to an agreement, and the sheep continued with them for one sevillan and some measures of corn, which was, however, less in value than what was given him at first.

The people from *Affouan* to *Derri*, not being accustomed to cross the *Nile* in canoes, have different ways of supplying the want of them. Two of these have been already mentioned, and Mr. Norden here gives a third. They sit astride upon a great piece of wood, placing
their

their cloathes on their heads in the form of a turban, and then making use of their arms as oars, cross the river without much difficulty, This method is in use where there are even more crocodiles than here, and yet no accidents happen from it. And those who bathe every day in the *Nile* make use of no precautions against that animal.

In six days they arrived at *Morrada*, the port above the cataract, the people, as they passed, being every where surprized at finding that they were still alive, and at seeing that they had escaped from *Affouan*.

The End of the Twelfth Volume.



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